

THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

THE CATACOMBS.

"Miles after miles of graves, league after league of tombs, and not one word or sign of the gloominess of death."—Extract from Prof. Jules De Launay's Lecture.

Miles after miles of graves,
League after league of tombs,
And not one sign of spectre Death;
Waving his shadowy plumes;
Hope, beautiful and bright,
Spanning the arch above—
Faith, gentle overcoming faith,
And love, God's best gift, love.

For early Christians left
Their darlings to their rest,
As mothers leave their little ones
When the sun gilds the west;
No mourning dirges black,
No crape upon the doors,
For the victorious palm-bearers,
Who tread the golden floors.
Arrayed in garments white,
No mournful dirges pealing,
Bearing green branches in their hands,
Around the tomb they're kneeling;
This was their marching song,
"By death we are not holden,"
And this their glorious funeral hymn.
"Jerusalem the golden."

Beautiful girls sleep there,
Waiting the Bridegroom's call,
Weak hearts are hovering hesitatingly,
While the bright shadows fall;
And baby martyrs passed
Straight to the great I AM,
While sturdier soldiers carved o'er each,
"Victor, God's little lamb."

Miles after miles of graves,
League after league of tombs,
The Cross upon each conqueror's brow,
Lights up the Catacombs;
"Tis in this sign we conquer,"
Sounds on the blood stained track.
"Tis in this sign we conquer,"
We gladly answer back.

—Golden Hours.

Communications.

For the Messenger.

THE SUPPLY OF MINISTERS AND MISSIONARIES.

No. I.

A number of valuable articles have appeared in the MESSENGER, within the last six months, on a subject of very great importance, especially in view of the Peace Movement and the revival of Missions, namely, the subject of an increased supply of ministers and missionaries. It is in fact a matter of prime importance. The first one was by Dr. G. L. Staley, and its suggestions and arguments were in my opinion, in the right direction. The subject has been continued by other correspondents, among the last being wise counsels by Rev. A. S. Koplin and the editor. In the hope that this very important matter may not be allowed to drop with mere mind work, but that it may be pushed forward to a practical result, in some form, the undersigned begs the liberty of discussing the whole question more at large.

And first, as to the distressing lack of ministers and missionaries in our Reformed Zion, it is best to look the matter squarely in the face, as the case is even worse than the correspondents have stated. There is at present a crying lack of good working, self-denying ministers for vacant fields and missions, and unless something efficient can be done soon this will be a growing evil for at least ten years to come. In the West we stand in immediate need of at least ten ministers and missionaries; the same is true of Pittsburgh Synod. And although we have sent quite a number to the East within two years, yet, judging from the number of applications, the case in the

East is very similar to that in the West. The Mission Boards are all hampered in their work by the difficulty of securing suitable men, and weak charges have to stand vacant for months and years, because there is no one to go and break unto them the bread of life. I think this statement will be confirmed by all who are conversant with the subject.

If we enter into an investigation of the causes of this state of affairs, we shall soon see that this deficiency has silently stolen in upon us, so that we awake rather suddenly to the knowledge of the fact that something must be done, and that at once, or the cause of the Lord will suffer. Let us ponder the import of the following facts:

We need a regular average yearly supply of ministers as follows: To supply the places of those who cease from their labors, at least, 12; to supply new charges, formed from the division of old ones, 12; for missions (home and foreign), 12. In all, 36. To supply these, we have the following average increase:

Lancaster Seminary,	9
Tiffin,	6
Urbinus,	4
Sheboygan,	6

In all, 25

A yearly deficit of 11. Every year the average of deaths is larger, as we have many old ministers. Every year the work of missions ought to be increased. Every year this grand work is becoming more and more impeded from this cause. On the above statements we add the following remarks:

1. As we now number nearly 800 ministers, and many of them old and infirm and nearly worn out, the losses by death will annually increase, in the ordinary course of nature. Last year (see Almanac) the number was 23, fully covering the entire increase from the Seminaries. There is great danger, that in the next few years, the deaths will each year be as large as the number of seminary graduates.

2. The accessions from and losses to other denominations are about equal.

3. The average of seminary graduates is an estimate only, but will not be found far out of the way.

4. The time has come, as all can see, when the sub-division of old and large charges has set in rapidly. This process will continue and increase for years to come. In this way, within our Tiffin Classis alone, two additional ministers have been called within a year, rendering vacant two other charges.

5. The new missions are rapidly increasing and all rejoice in it. It is a noble culmination of the Peace Movement. No one wishes for a less rapid increase. Read the lists of missions of the different Missionary Boards. May we not hope to be on the very threshold of a great and glorious advance in this work. Think of Oregon, and Washington, and Chili, and Dakota, and Japan!

6. The VERY LEAST that we should be willing to see in reference to our Reformed Church, with all its glorious associations of the past, its irenic posture in the theological conflicts of the present, and its hopes of the future is, that we should keep even pace with the general growth of the population of the land. But the annual increase of the population of the United States is three per cent. With about 800 ministers (3 per cent. of which number is 24) we ought to have a clear annual increase of ministers of at least 24. But by the statement above we had no increase last year at all, and we have an average increase of only 13. Hence we are falling behind the general increase of the population. Whereas all other elements (except ministers) are at hand to exceed it. These are facts worthy of being pondered.

J. H. G.

For The Messenger.

THE MORAVIANS.

"Said Count Zinzendorf, 'I have one passion, it is He, He alone.' The works of this man of noble blood, and of his wife, also of high rank, attest the reality of this one passion. They agreed with each other, then 'covenanted with the Lord to cast

all ideas of rank away and to be ready, pilgrim staff in hand, to go to the heathen and preach the gospel to them.'"

With this spirit Zinzendorf foresaw "that Herrnhut constituted the parish to which he had from all eternity been ordained." He was ordained a bishop in 1737. During his life he practically stood at the head of his Church. This body of Christians, called Moravians, devoted itself principally to foreign missions. Of no other Synod in the world can it be said, that they have more members in the foreign than in the home field. The three home provinces number 30,741 souls—Foreign and Bohemia missions number 156,000 souls.

The Triennial Synod of the Moravian Church held its sessions this year in Lititz, Pa. Rev. H. Mosser, the delegate of the General Synod, attended the same on May 26th, 1884. He did so in place of Rev. N. Gehr, D. D., primarius, who by engagements was prevented. A cordial welcome was given the delegate, and an opportunity immediately offered to tender them the Christian salutations of the General Synod.

Our correspondence with this body of earnest workers has been maintained uninterruptedly for a longer period than with any Synod in the land. Bishop De Schweinitz presided, and in reply, pleasantly referred to an historical fact. In the heat of persecution, Reformed, Moravian and Lutheran united. The basis for such union was adopted in the *Consensus Sandomerianus*, 1570. The persecutions of the Roman Church overthrew the visible organization. Congregations were maintained here and there in Poland and spoken of as the "hidden seed." Several of these congregations are even now in existence.

The important committees brought in printed reports, which clearly set forth the work done in the triennial period.

In the report on the Theological Seminary at Nazareth, they express the need of more ministers. A few years ago it was thought too many young men were educated for the actual wants of the Church; the contrary is now plainly true. The library now contains 5734 volumes. M.

For The Messenger.

A PROPOSITION.

Some four or six weeks since there was published in the MESSENGER a letter written by Mrs. Moore, one of the missionaries of the Reformed Church, now earnestly laboring in Japan. In that letter she spoke of the necessity of a building, to be used as a place for establishing a school, and also to be used as a place of worship. As our Mission in Japan has now a "few converts"—a fact not publicly known when Mrs. Moore wrote the letter referred to—is it not a proper time to call attention anew to her letter? See MESSENGER of April 9th. At the time I first read the letter, something like the following train of thought occurred to my mind: "Such a chapel as Mrs. Moore speaks of is needed, and would, no doubt, be instrumental in enabling our missionaries to draw more people to their meetings. She thinks \$600 would be sufficient to accomplish the purpose. This amount could be made up by sixty subscriptions of ten dollars each. And are there not sixty Sunday-schools willing to pledge themselves respectively to pay that sum? I believe the money could very readily be raised in this way."

In order to start the movement, I hereby pledge the Sunday-school of the Second Reformed church of Harrisburg, Rev. Geo. W. Snyder, pastor, for the sum of Ten Dollars, to be appropriated toward building a chapel at Tokio, for the use of the Mission of the Reformed Church—the money to be forwarded as soon as the whole amount needed is pledged.

ISAAC LEFEVRE,

Superintendent Sunday-School Second Reformed church.

N. B.—I would suggest, in addition: Notices of all pledges be sent to the editor of the MESSENGER, and announced as sent in. After the list is full, payments to be made to the Treasurer of the Board of Foreign Missions.

I. L.

For the Messenger.

REPORT ON THE STATE OF RELIGION.

St. Paul's Classis.

Dear Brethren:—Your Committee on Religion and Morals, having examined the parochial reports placed in our hands, desire only to state to your honored body such items and inferences as are to be gathered from the said reports.

1. And, first of all, we are devoutly thankful that the good Lord has granted the ministry such measure and degree of health and strength as to permit them to attend to the duties of, and administer the ordinances and comforts of, our holy religion to their people; and have been enabled to go in and out before them in all instances with the satisfaction of knowing that to "them who love the Lord, all things work together for good."

2. We find from these reports, again, what has been the ever-memorable experience of God's servants in all times—that, in this world, and in the "kingdom" of our divine Lord upon earth, we realize the truth that "In this world ye shall have tribulation;" while there is just enough of that other more solacing comfort, "be of good cheer, for I have overcome the world," to hold us up in our arduous, but most holy, calling. If the great enemy of souls has made life to be bitter, the Great Healer of souls has also abundantly blessed and helped His people.

3. With the exception of two instances in these reports, in the one owing to a love of Mammon among the people, in the other to a want of ability, these reports leave us to infer that those called to preach the Gospel have also been comfortably supported by the Gospel; and the fruits abound that He has promised who has encouraged His chosen ones to "receive a prophet in the name of a prophet." There comes up no complaint, but rather the spirit to endure, to suffer, to deny for the Lord's sake. And, were the burdens less oppressive, full many more could say, "cheerfully done for Him who has loved us and gave Himself for us."

4. We find among these reports much that has a dark picture near it, yet also a great willingness to do our Saviour's bidding. Therefore, not only ministers and elders, deacons and officers generally, but His own dear children of all offices and gifts have united within our bounds "to strengthen the stakes and lengthen the cords" of our Zion. The poor have been comforted; the sick have been visited and aided; the ignorant have been instructed; the bigoted have been enlightened; the prisoner has been visited, and those that were persecuted for "My name's sake" have been lifted up by our blessed Jesus.

All in all, while the dark shadows of sin do everywhere appear, our Classis has great reason to rejoice at the work accomplished during the year just ended. We have not been able to root out all prejudice and sin, but we, by God's help, comforted many; we have not made all the indifferent to take interest in Christ and His Church, but we have stimulated many to lay hold on Christ; we have not succeeded in getting all our people to secure for themselves and their children the wholesome literature of the Church, but we have gotten many to do so; we have not succeeded in teaching all that "it is more blessed to give than to receive," but many do now believe it that did not one year ago; all do not yet so live that they have become "living epistles, known and read of all men," but many do; all do not love and support their own beloved Reformed Church, but many do; all do not yet love God above all else, and their neighbors as themselves; but a great host of God's elect do.

In conclusion, we must not forget to be reminded that the grim "Reaper" has been amongst us, and ruthlessly struck down one of our beloved, kind-hearted, devoted, and useful servants in the ministry—Rev. Jos. J. Pennepacker, who had but lately moved among us. He had thus but fairly begun his work in the Mercer Mission, seeming to be truly the servant whom the Lord Jesus had called to this field, when suddenly, by a stroke of paralysis from

which he never fully recovered, he was disabled. But the Lord, in due time, took him up higher, where, we trust, he now enjoys the pleasures which are at God's right hand, in the mansions of the Father's house. Besides this dear brother, the list of the silent dead has been greatly augmented since last we met. In the midst of life we are in death. Also the night cometh, wherein no man can labor.

Let us, then, return to our respective fields and charges, renewedly endeavoring to do the work with which the blessed Saviour has entrusted us.

And now to Him who loved us and gave Himself for us, be all the praise. Amen.

Greenville, June 7th, 1884.

D. D. LEBERMAN, Chairman.

For the Messenger.

REPORT ON THE STATE OF RELIGION.

Lancaster Classis.

To the Reverend Classis of Lancaster: Grace be unto you and peace from God our Father, and from the Lord Jesus Christ! In reviewing the work of the year just closed from the data furnished in the several parochial reports, we have as a Classis, first of all, some reasons for an expression of special thanksgiving to Almighty God, our Father in heaven. By His grace have we been enabled to complete another year of ministerial work in bringing in the full realization of His kingdom and power among men. With three exceptions, all our charges have enjoyed without interruption the ministrations of the Divine Word and sacraments through the regular pastorate. The place of none of our members has been made vacant by death. One has been obliged by ill health to cease from his work. Let us unite in supplicating for him the help of God, the Author of life and Giver of strength, and fervently hope that he may speedily be enabled to resume his labors in the vineyard. The fathers in the Christian ministry whose names during so many years have stood at the head of our roll still tarry among us. Although the shadows are perceptibly lengthening toward the sunset of their earthly life, may the Lord in His mercy still spare their lives among us, that for many years to come we may have the benediction of their presence and counsels!

The institutions of learning, located within our boundaries and conducted by our membership, are about closing another year of successful work. Let us invoke the blessing of God's Spirit in their behalf, that these institutions may more and more become fountains of sanctified learning from which shall issue streams to make glad "the city and heritage of God!"

In the evidences of external progress, which appear in the reports, we recognize the influences of God's Spirit at work in the hearts and lives of His people. Some church edifices have been renovated and improved; one new church building is nearly completed; while another congregation has already taken steps to buy additional ground, and contemplates the enlargement of its house of worship. The principle of church festivals has been generally observed, from which beneficial results in the strengthening of faith and edification of Christian character are reported. The 400th anniversary of the birth of Ulrich Zwingli was appropriately commemorated in most of our churches during the year. The effects of this observance have been noticeable, not simply in the honor done to the memory of the Swiss Reformer, but also in the enlightening of our people as to the causes which led to the movement of the Protestant Reformation of the sixteenth century and in the benefits which evangelical Christianity has inherited therefrom, as also in the fact that this commemoration has, in no small degree, helped to perpetuate these blessings to generations to come. The number of our Sunday-schools has increased during the year, and the number of Sunday-school scholars has considerably grown, showing that the interest and vigor in this important department of church work has by no means abated. May the Lord's richest blessing abide upon the lambs, that they

may grow up in His nurture and admonition!

But it is not alone in these outward indications of growth that we may discern the signs of the fulfillment of Christ's ever abiding promise to His people, "Lo, I am with you always." The development of a Christian character in men is, after all, the chief end and scope of the ministry of Him, whose own mission among men was to do the will of Him that sent Him, and hence whose great injunction to all who would be His disciples is "seek ye first the kingdom of God and His righteousness." So far as can be gleaned from the reports, we have, as stewards of the mysteries of Divine grace constantly kept this momentous purpose before us in our ministrations of the Gospel. With what degree of success our labors have been blessed in this particular does not appear as fully as we might desire. This lack, however, may come as we believe it does, from that commendable reserve which we all feel in speaking positively of the progress of the work of Divine grace in the human heart. As "the kingdom cometh not with observation" we have very high authority for "judging nothing before the time." Nevertheless, although a paradox, we are to "let our light shine before men" and to be "living Epistles" "fervent in spirit, serving the Lord." And the good tidings have reached us that the Holy Spirit has been carrying forward a work of grace in some hearts, that the light is shining in some lives, and characters are being edified for God. The kingdom has been apparent in "the blade and the ear," if not yet "in the full corn in the ear." For this let us thank God and take courage! May the work of the Lord go forward more vigorously in the hearts and lives of His people in order that they and we may become more spiritual, and thus be prepared for the Lord God to dwell among us; Thy kingdom come, Thy will be done."

With humiliation and hearty repentance before Him who hath called us into His vineyard, in view of our imperfect services and shortcomings in the solemn work committed to our trust, and with a more earnest consecration of ourselves to God and the work of the Gospel with which we have been put in trust, let us now commend ourselves and the people under our spiritual care unto God and the word of His grace; and, remembering that "the night cometh wherein no man can work," let us go forth into the work of another year with a renewed and more confident faith that the glorious Gospel, is now, as it has ever been "the power of God unto salvation unto every one that believeth."

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

Respectfully submitted,
J. A. PETERS, Chairman.

For The Messenger.

REPORT ON THE STATE OF RELIGION.

Tohickon Classis.

Mr. President and Dear Brethren:—In submitting the Report on the State of Religion and Morals, we cannot but, first of all, record devout gratitude to Almighty God for the goodness, love and mercy with which He has so bountifully remembered us and our people during the past Classical year.

From the reports placed in your Committee's hands, we learn that the health of pastors and people has been, as a rule, remarkably good.

1. The various reports show a gradual extensive growth among us, as is evidenced by the improvements made in the houses of worship in a number of cases, and especially in the additions made to our membership, reported by all our pastors.

2. A corresponding intensive growth is equally apparent, from the manifest increase of interest in the means of grace. The attendance upon the regular services of the sanctuary, and the observance of the sealing ordinances of God, as well as a corresponding spirit of charity, as expressed in the increased liberality of the people, are reported by a majority of pastors. The children of the Church are also better cared for than formerly, as is apparent from the increasing interest in the Sunday-school cause among us, as well as in the decided improvement in many Sunday-schools in the direction of Churchliness. The children are now brought more and more to realize that they must, not only as the children of the covenant, know and enjoy their blessed relation, but that they have part, also, in the works of righteous-

ness belonging to the people of God; they are confronted more and more with the cause of the orphan and the work of Missions, and their tender love interested in these works of charity, through the exercise of which the virtues of the Christian life are enabled to unfold in them in a real and normal way.

3. The spirit of Missions seems to be on the increase among our people, though here there is much room for growth. Our people become more willing to contribute to this cause as they are brought to realize the nature and magnitude of the work, and the blessedness of the reward. In this department we are happy in believing that we are approaching the dawn of a better day.

While there is, therefore, much which is gratifying to contemplate, and full of promise for the future, there is, alas! also that which too unmistakably betokens the presence and work of the enemy whose aim is to disturb and to destroy. But let us not be disheartened or dismayed. It is the Lord's work, and must prevail. Our blessed Master has given us His precious promise to be with His Church always, "even unto the end of the world," and His promises are yea and amen.

And now unto Him who has redeemed us and washed us in His own blood, unto Him be glory in the Church, henceforth and forevermore. Amen.

A. B. KOPLIN, Chairman.

Statistics:—Ministers, 15; Congregations, 36; Members, 6,754; Unconfirmed Members, 3,494; Infant Baptisms, 429; Adult Baptisms, 53; Confirmed, 247; Received by Certificate, 118; Communed, 5,774; Dismissed, 49; Excommunicated, 1; Erased, 74; Deaths, 206; Sunday-schools, 57; S. S. Scholars, 3,279; Students for the ministry, 6; Benevolent contributions, \$2,637.00; Congregational purposes, \$16,519.00.

Family Reading.

AT THE DOOR.

I thought myself indeed secure—
So fast the door, so firm the lock—
But, lo! he tiddling comes to lore
My parent ear with timorous knock.
My heart were stone could it withstand
The sweetness of my baby's plea—
That timorous baby knocking, and
"Please let me in—it's only me."

I threw aside th' unfinished book,
Regardless of its tempting charms,
And opening wide the door, I took
My laughing darling in my arms.

Who knows but in Eternity
I, like a truant child, shall wait
The glories of a life to be,
Beyond the Heavenly Father's gate?
And will that Heavenly Father heed
The truant's supplicating cry,
As at the outer door I plead
"Tis I, O Father! only I!"

—Eugene Field, in *The Current*.

THE HOME A TALENT FOR JESUS.

By Mrs. M. E. Sangster.

Never before was so much attention bestowed on the beautifying of the home as at present. The general interest in this one direction has become so great that it almost created a new department in literature. Skilled pens and trained eyes are laid under contribution; the resources of the engraver and the printer are taxed; and "artistic homes" are reproduced in sumptuous volumes, in unique and graceful periodicals, and in the swift and sketchy criticisms of that mirror of current life, the daily press.

Irreverent people talk about it as an "art craze," and plain people expect a reaction. Meanwhile many of us are divided between a feeling of pleasure in seeing the really educational effect of much of the prevalent home decoration, and a feeling of regret that it adds another occupation, in a multitude of cases, to hands already fully engaged, and makes tired housekeepers still more exhausted with weariness.

So much for the prelude. If you can beautify your home without too greatly depleting your purse, your time or your patience, do so. One of the pleasant things for most of us about this home beautifying is that it implies growth. The Astors or the Vanderbilts have only to draw a check or send an order, and lo! there stands the picture, or hangs the portiere, or effloresces the conservatory. But you and I, dear sister, have a great delight in our pretty things, because each one represents a certain amount of self denial, a certain period of waiting, and a certain memory of household planning and economizing. How triumphant we felt when that cabinet was achieved at last, when that dingy paper was succeeded by this lovely one, or that uncarpeted floor was covered by this exquisite combination of color and softness.

Suppose that, as individuals, we were for the next twelve months to bestow as much thought on making our homes talents for the Master's use as we are giving to their mere decoration. Nay, more; imagine that the whole Christian world, in the one

department of home life, were to resolve that it would adorn its profession, illustrate its belief, and serve its divine Master! What an array of unanswerable arguments for Christ would our earthly homes, types and forebodings of the home above, present to all with whom we should come in contact!

A talent represents a sum for which somebody is responsible. The Lord who has left us in charge of our stewardship. What shall we render when he says, "What did you with your Christian home?" The family who never gather for worship, as a household, are depriving their home. They are slighting and scorning one means of grace. They are burying the home-talent instead of putting it where it may be multiplied into the five or the ten talents which will win the Lord's "Well done, good and faithful servant!" The home which is selfishly selfish of its exclusive interests, and selfishly narrow whose hospitality is concerned, is not being used as a talent for the Master.

If husband and wife plan ever so wisely for their own advantage, but have no room in their plans for the sacrifice that shall help the gospel, they are misusing their home. If father and mother bring the sons up for commerce, and the daughters for society, dedicating not even one directly to the Lord's service, doing their best, as some, alas, do! to oppose the consecration of a child to the Lord's work, they are keeping back something of the price a Christian home ought to pay to the Lord, whose they are. If children, educated, cultured, strong, fair, endowed with privilege and opportunity, elect, as they come to maturity, to serve the world rather than Christ, the home influence upon them has been distinctly mischievous and not profitable.

Another thought. Each of us who, in God's providence, has a home, should make that home in some sense minister to those who are homeless. The fresh air funds of recent summers have shown one way of doing this, when poor, pallid starvelings of the city tenements have been taken in and mothered by good women in generous country farm-houses for two or three happy weeks at a time. We, who live in the city, however, are constantly in the way of meeting homeless persons who are not paupers. Young men and women, earning their living in stores and factories, and boarding in meager and comfortable places—how easily, if we are inclined, shall we make our homes helpful to them.

The Christian home that never gives a cup of cold water to any weary little one of Christ's band is a fruitless talent. Dear friends, what are we doing with ours?—Interior.

POLLY'S KITCHEN.

The kitchen door stood invitingly open, and I stepped in. The room was empty, swept and garnished, and as I looked around on the cleanly-swept floor, the shining black range, the low windows with broad sills, upon which thriving plants were in blossom, the mantle with its pretty lambrequin of cretonne, I could not help exclaiming, "How pleasant!"

"What?" said Polly, who just then came in with a pan of flour. "I wish I could keep mine in such good order."

"No trouble about that," answered Polly, with a show of pride, "if you want to. Why, I think just as much of fixing up my kitchen as I do of my parlor; to tell the truth, I feel much more comfortable at home in it."

"But you shouldn't do that, Polly. Your parlor should be quite as familiar as your kitchen. You shouldn't make it a company-room."

"Well, I'm sure I don't know who'd do my work and cook my meals while I was visiting myself in the parlor," laughed Polly. "I'm quite contented among the pots and kettles, so long as I'm my own mistress, and can take the rough edge off the kitchen work by uniting the ornamental with the practical and useful. I don't wonder our servant girls get careless and slovenly, with nothing but the signs of drudgery staring them in the face eternally. Why, I couldn't work at all unless I had bright and cheery surroundings."

"That is a very pretty theory, Polly, but how many of our servant girls would take pride in keeping their kitchen looking as yours does? It isn't in them. I tried fixing up mine before my new girl came, bought a pretty muslin curtain for the window, had a shelf put across it for plants, covered an old-fashioned, low rocker with bright colored cretonne, and made a lambrequin of the same, had a screen made of pine-wood, which I painted black and covered with Japanese paper, to stand in front of the washbuds, and put a pretty red cover on the table. I expected Bridget would be very much impressed by the appearance of her special domain, but, to my dismay and chagrin, the next day, upon going in the kitchen, I found the screen missing, the plants removed, and the table cover thrown in a heap on the tubs. The screen stood in the area, and the plants had been placed outside the window. Upon questioning her, all the satisfaction I received was: 'Och, sure, mum, I couldn't be bothered with havin' thin things in me way.' There was no use of expostulating, so I gathered up the spoils and carried them where they were more likely to give favor, and came to the conclusion that hired help could not appreciate high art. So you see, Polly, your theory didn't work in my case."

"No; but there are other girls beside

Bridget, and I still hold that they can be educated up to it, if housekeepers who are obliged to have hired help would insist upon it. Why, we would discharge a girl on the spot if she came into our parlor, or any other room in the house, and set things out because they were in her way, or she didn't see the use of them. The trouble is, in most cases, our kitchen is a separate institution. Bridget is queen of the realm, and we feel like trespassers whenever we cross its threshold; it is the only room in our own house in which we feel we have no right, simply because we allow our help to tyrannize over us. It's time a revolution was begun in this department, and, whether we ornament it or keep it plain and clean, we alone should be mistress there."—*Ex.*

CONFIDENCE AND TRUST.

There is nothing more peculiar to a right relationship to God than confidence and trust. To be divinely approved is to "walk by faith, and not by sight." A childlike confidence takes the "guiding hand" in an unknown way, never doubting that the steps thus taken will end well. The first step to be taken in following God aright is one of trust, and each succeeding step is of the same character. In the true "spirit of adoption," the language of Job concerning God can be appropriated:

"Though He slay me, yet will I trust in Him." Thus to confide in God is eminently reasonable. He is altogether worthy of such honor, and never does He disappoint a trusting soul. His faithfulness may be acknowledged in the words of the psalmist: "Our fathers trusted in Thee, and Thou didst deliver them. They trusted in Thee, and were not confounded." The children of God may unhesitatingly take Him at His word, and at once dismiss their most distressing cares and fears. Every step in following God should be cheerfully taken, though it may be in the dark, and its result may be unknown, or apparently undesirable.

Doubtless there is enough in the experience of every child of God, and even of every human being, to confirm the wisdom of trusting God without either doubt or anxiety. Mr. Cecil says: "I could write down twenty cases when I wished God had done otherwise than He did; but which I now see, if I had had my own will, would have led to extensive mischief." There are very few who cannot recall similar instances in their own lives, which furnish strong appeals in favor of a childlike confidence in which alone any can follow God as dear children. Happy are they who from their own experience can say, with Caroline Fry:

"Faith, like an unsuspecting child,
Serenely resting on its mother's arm,
Reposing every care upon her God,
Sleeps in His bosom, and expects no harm."

Receives with joy the promises He makes,
Nor questions of His purpose or His power;
She does not, doubting, ask, 'Can this be so?'
The Lord has said it, and there needs no more.

However deep be the mysterious word,
However dark, she disbelieves it not,
Where reason would examine, faith obeys,
And "It is written" answers every doubt."
—*The Watchman*.

"HE CANNA STAUN THAT."

Many a time has Satan succeeded in his efforts to overcome frail humanity, but in no case could he have done so if always and ever his victims had known how to use the "sword of the Spirit, which is the word of God." "It is written," said our Saviour, in the wilderness. How much to the point is the following:

"What's wrang wi' ye noo? I thoct ye were a' richt," said a ragged boy to another. "What's wrang wi' ye noo?"

"Man, I'm no richt yet," replied the other, "For Satan's aye tempting me."

"And what dae ye then?" asked his friend.

"I try," said he "to sing a hymn."

"And does that no' send him awa'?"

"No, I'm as bad as ever."

"Weel," said the other, "when he tempts you again, try him wi' a text; he canna staun that."

THE WAY OPENED.

A rich Virginian lay dying of malignant and infectious fever. His kind physician could give him no hope. He received the message with a profane and impatient murmur. "It's too bad, so young, so much to live for, to die like this. It's always been the way; everything against me." At length the very nurse grew alarmed and left him. The doctor asked him if he might bring a Chinese lad.

"Oh," he answered, "it makes no difference; you may as well let me die like a dog. It will soon be over anyhow."

Down in the Chinese quarter was a boy who had learned to love and read his Bible. And in that young heart there had grown up a great longing to preach the Gospel to his people, and a great confidence that the way would open. His companions laughed at him, and at last, when the autumn term of the school opened and he was still unable to go, they loudly ridiculed his discomfiture. But he only said, "Ching give up one year, but not give up for always. God will yet help him to wriggle through some way." This afternoon the doctor called at the laundry. "Ching, would you be afraid to nurse a dangerous fever patient who will pay you well?" "My God will take care of Ching," he answered; and he went.

One day, as the patient lay dozing, Ching was stealthily reading his Bible in the corner. "What confounded book is that you are always reading?" was the rude question of the waking patient. Ching was wounded, but meekly answered: "This is no confounded book; this my Jesus book, this my passport." "Ha, your passport, what do you mean?" And then Ching read, "No other name by which we must be saved but the name of Jesus." "The blood of Jesus Christ cleanseth us from all sin." "Did you say all sin, Ching? Read it again; would it cleanse my sin?" And Ching read it again, and told him it would cleanse his sin, and meet his hopes and longings too. A hush of silent thought and feeling fell on that agitated countenance. The next day a lawyer was closeted in that room. And the next Ching knew that this godless man had left him an allowance sufficient for his education. Nor was this all. The great change which came to that poor troubled mind brought healing too. And to-day, that once wicked man is one of the noblest Christian men of the land, and his great wealth has endowed one of the leading educational institutions of the South. While Ching is one of the most honored missionaries of the Chinese race among his own countrymen.—*Parish Visitor*.

GIRLS IN BUSINESS.

But, girls, if you don't mean to make a thorough business of the occupation you have chosen, never, never begin to be occupied at all. Half-finished work will do for amateurs. It will never answer for professionals. The bracket you are saving for a New Year's present can hang a little crooked on its screws, and you will be forgiven "for the love's sake found therein" by the dear heart to which you offer it; but the trinket carved for sale in the Sorrento rooms must be cut as true as a rose-leaf. You can be a little shaky as to your German declensions in the Schiller club, which you join so enthusiastically after leaving school, and no great harm ever come of it; but teach Schiller for a living, and for every dative case forgotten you are so much money out of pocket.

People who pay for a thing demand thorough workmanship or none. To offer incomplete work for complete market price, is to be either a cheat or a beggar. The terrible grinding laws of supply and demand, pay and receive, give and get, give no quarter to shilly-shally labor. The excellence of your intentions is nothing to the point. The stress of your poverty has not the slightest connection with your case. An editor will never pay you for your poem because you wish to help your mother. No customer will buy her best bonnet or her wheat flour of you because you are unable to pay your rent. When you have entered the world of trade, you have entered a world where tenderness and charity and personal interest are foreign relations. Not "for friendship's sake," nor "for pity sake," nor "for chivalry's sake" runs the great world—but only "for value received."

It is with sorrow and shame, but yet with hope and courage, that I write it,—there is reason for the extensive complaint made by men, that women do not work thoroughly. I am afraid that, till time and trouble shall have taught them better, they will not. Is it because they have never been trained? Is it because they expect to be married? That it is not in the least because they can not, we know; for we know that some of the most magnificently accurate work in the world has been done by women.—*May St. Nicholas*.

Useful Hints and Recipes.

SOLIDIFIED BEEF TEA.—One way to beguile an invalid into taking more beef tea than he is willing for is to add gelatine to it and let it cool in a mold. When it is hard and like jelly serve it with salt and wafers.

FROSTING.—A very little cream of tartar in the frosting for a cake will hasten the hardening process. If the cake is often dipped into water while spreading the frosting, it will give a gloss or polish greatly to be desired.

STRAWBERRY SRUP.—Take four pounds of the best double-refined sugar and one quart of filtered strawberry juice; put them together in the bain-marie; stir until thoroughly dissolved, take off the scum and bottle. In my opinion the flavor of this sirup may be heightened by the addition of a gill of orange juice to the above quantity.

ORANGE CHARLOTTE.—An orange charlotte is made by lining a deep dish with sponge cake, precisely as if you were about to make a charlotte russe, then cut enough oranges to fill the dish, cut them in thin slices, sprinkle sugar over. Pour a rich boiled custard over all, let it stand long enough to moisten the cake before sending to the table.

PINEAPPLE PUDDING.—Butter a pudding dish and line the bottom and sides with slices of stale sponge cake; pare and slice thin a large pineapple, leaving out the core; place in the dish first a layer of pineapple, then of cake, until all is used up; pour in a tea-cupful of water, lay slices of cake which have been dipped in cold water on top, cover the whole with buttered paper and bake slowly for two hours. Grated pineapple is equally good.

OATMEAL DRINK.—It is one of the best recipes printed for gratuitous distribution by the National Health Society. Put three tablespoonfuls of coarse oatmeal into three quarts of cold water and boil it for half an hour; while hot sweeten to taste with brown sugar; most people prefer it strained. This is very good mixed with cocoa, about half of each, as a hot drink; it can be flavored with cloves and lemon peel boiled in it. If it is to be drunk cold one half ounce of lemon juice is preferable to the acid, but made in the same way. Rice or barley drink can be barley instead of oatmeal. Any of the above are excellent drinks for the harvest field and very cheap.

Youth's Department.

A LITTLE LADY.

I know a little lady

Who wears a hat of green,
All trimmed with red, red roses,
And a blackbird on the brim.

She ties it down with ribbons
Under her dimpled chin;
For oftentimes its breezy
When she comes tripping in.

She'll drop a dainty courtesy,
Perhaps she'll throw a kiss;
She brings so many hundred
That one she'll never miss.

With laughing sunny glances
She comes, her friends to greet;
There's not another maiden
In all this world so sweet!

Her name? The roses tell you!
'Tis in the blackbird's tune!
This smiling little lady
Is just our own dear June!

—St. Nicholas.

FOR CONSCIENCE SAKE.

"Here, Janet, all the examples are worked out on this piece of paper. Take it into the class and you'll get through the recitation nicely."

Janet drew back and said: "But I didn't work them out, Alice. It would not be honest."

"Don't be a goose, Janet. Nobody will be likely to ask right up and down whether you did or not."

"But if I make any one think I did, then it will be dishonest all the same."

"Nonsense. Give me the paper, then," said Alice, looking offended.

"I know you mean to be kind Alice, but don't you see it would be acting a lie."

"Oh you're one of the particular sort. You'll be sure not to pass if you're too strict to take a little helping through."

Janet sighed as she took her place, knowing that there was a good deal of truth in what Alice had said. Bright and quick in every other study, always taking real delight in the routine of school duty, she had found arithmetic a sad puzzle and had felt it a great hardship that her general standing depended so much upon it. Examinations for admission to the high school were just now approaching, and the strict or girls with whom she was most friendly were all hoping to succeed—all but poor Janet, who felt more and more certain that there was no hope of surmounting her old stumbling-block.

On the dreaded day upon which the examination in arithmetic took place the figures seemed to pile themselves before her in mountains, while signs and terms danced before her and mocked her attempts to reduce them to order. She had arrived at the last point of discouragement when desired to go with others to the black-board.

Well knowing that upon this hour would depend the question of her going back to do over again months of study already done, she tried her very best, but her very anxiety stood in her way. She grew nervous and made mistakes in the smallest matters.

"You've multiplied wrong there," whispered Sam Fulton, a boy quick at figures, who stood near, and in one glance took in her difficulties with good-natured sympathy. She corrected the mistake, but was soon in a helpless snarl, every rule seeming to go out of her head.

"Invert your terms—and cancel—" again whispered Sam. But Janet shook her head, laid down the crayon and went to her seat, full of the bitter consciousness of failure.

An hour later she was walking slowly home.

"Wait, Janet," cried a voice behind her, and Sam hurried up. "Why didn't you let me help you when I could?" he asked. "I could have engineered you right through those examples if you had let me."

"It wouldn't have been right, Sam," she said, shaking her head: "I corrected the mistake in multiplication when you told me because that was a thing I knew—I just got wrong because I was confused. But I ought to have known those rules without you telling me, and if I had pretended to know them when I didn't, it would have been a lie."

"But perhaps it has made all the difference whether you pass or not?"

"Yes, very likely," said Janet, sadly. Sam looked thoughtful.

"Are you always so careful about being right in everything?"

"Why, I hope so, Sam; everybody ought to be, you know."

Sam was an orphan boy who had not

had the best training. He whistled to himself a minute and then said:

"I don't believe everybody is, though. I'll tell you a plan I've got in my head, Janet, and see if you think it comes up to your ideas of honesty. You know I go for an hour every evening to post up Mr. Hyde's books."

Sam spoke with a little pride, for he thought it rather a smart thing for a boy of his age, as indeed it was.

"Yes," said Janet.

"Well, some of the big boys want me to go a big frolic with 'em. It will take a little money and I haven't got any."

"The fellows have been telling me to borrow it of Mr. Hyde—without saying anything about it, you know—and put it back some other time. When I add up the accounts I can make a little change in the books so no one could tell. The boys say it wouldn't be any harm. Do you think it would?"

He looked into her face, anxious that she should say no, but feeling in the bottom of his heart sure she would say yes.

"Oh, Sam," she cried, "you know it would be wrong. There's no need for me to tell you."

"Why, Janet, don't you see it would just be borrowing? Just to put it back again?"

"Taking some one's money without leave isn't borrowing, Sam. There's another name for it—an uglier name."

Sam scowled.

"You don't mean to call me a thief, do you?"

"No," she said very earnestly, "and it's because I don't want any one else to call you so that I say so much. Oh, Sam, don't do it. And don't go with the boys who want you to do such things. I've heard my father talk about young men who began in just such ways and who kept going on and on till they were found out, and then nobody called it borrowing. If you think it would be no harm, why don't you let Mr. Hyde know about it?"

"Why, Janet," said Sam with a start, "I wouldn't let him know it for the world. He'd turn me out in a minute if he knew I thought of such a thing."

Janet laughed.

"My mother tells me sometimes that a good way to find out whether a thing is right or wrong, is to think whether you want folks to know it."

"This is a good way," said Sam, thoughtfully. "I believe you're right, Janet; I know you're right. It is better for a fellow to be honest and above board. I want to get on, and I'm going to stick to your way. People always think better of a chap they know can be trusted."

"But Sam"—Janet laid her hand on his arm, as he was about to run away—"don't think only how it looks before men. God"—and she pointed upward to the blue sky over their heads—"God hates a lie, and can see to the very bottom of our hearts if we have a false or deceitful thought. Let us try and keep them pure and clean before Him."

Sam looked down at her sober face and said: "I guess there's no danger but you'll keep yours so, Janet. If I hadn't seen how you stood up for what's true—not just true in looks, but true all the way through—I'd never 'a' let you talk to me this way," and he dashed down a path under the spreading trees and disappeared.

The puzzling lessons and the disheartening failures and the burdens of weary repetition seemed to go far away from Janet as she walked on. And the voices of the birds and the brightness of the sunshine and the softness of leaves and grass seemed sweeter than ever before, for the glow of thankfulness in her heart, that she had been blessed with the power to take a firm stand for truth in word and deed, regardless of the advantage she might seem to gain by the practice of a little deceit; and that in so doing she had been able to set an example to the poor, ill-taught, stumbling boy, whose whole life might be influenced by her earnest words borne out by brave deeds.—*Occident*.

"YE HAVE DONE IT UNTO ME."

"Ye have done it unto Me, ye have done it unto Me," sung Jenny, one Monday morning. "There! I'll remember it this time, sure. But, dear me! I'm forgetting, after all. The teacher said we must not only learn the words, but think of what they mean, and try to do them."

"Let me see, now," and she pressed her chubby hands to her forehead; "teacher said: 'If we gave a cup of cold water to one of His little ones, for the Saviour's sake, He would say, 'Ye have done it unto Me.' I don't s'pose I know any of His little ones, but I'll try if I can find 'em.'"

She ran into the kitchen, where, on the dresser, she spied a large bowl, which was used to mix cake in.

"Ah!" thought she, "the Saviour is pleased if we give His little ones a cupful of water; He'll like a bowlful better still. Bridget, may I take this bowl awhile?"

Bridget, who was busy with her washing, did not turn her head, but said:

"Oh, yes; take what you like."

Jenny lifted the big bowl down very carefully; but how to fill it was the question. She did not want to trouble Bridget; besides, she had an idea that she ought to do it all herself.

A bright thought struck her; taking the cup that always hung on the pump, she filled it several times and poured it into the bowl.

"It's cupfuls, after all," she thought.

It was almost more than she could carry without spilling; but she walked slowly to the front gate. There was no one in sight, and Jenny set her burden on the grass and swung on the gate while she waited. Presently, along came two little girls on their way to school.

"Want a drink?" called Jenny.

"Yes, indeed; it's so hot, and I'm dreadful thirsty. I most always am. But how are we to get at it?"—laughing as she saw the great bowl.

"Oh, I'll soon fix that!" and Jenny ran for the tin cup, with which they dipped out the water.

"It tastes real good," they said, and kissed her, as they ran off to school.

The next that appeared was a short, red-faced Irishman, wiping his face with the sleeve of his flannel shirt, while an ugly dog trotted at his side.

"He don't look like 'one of the little ones,'" thought Jenny, doubtfully; but she timidly held out her tin cup. He eagerly drained it, filling it again, and drinking.

"And it must be a blessed angel ye are, for it's looking for a tavern I was, and now I won't nade to go nigh one at all. And shure, afther all, water's better nor whiskey. Might I give some to the poor baste?"—pointing to his dog.

Jenny hesitated; she did not like the idea of having the dog drink from her cup or bowl. But the man settled it by pouring the remnant of the water into his dirty old hat, the dog instantly lapping it up.

After they were gone, Jenny filled her bowl again. But I can't tell you now of all to whom she gave cups of cold water that hot day. But when she laid her tired head on her pillow that night, she thought:

"I wonder whether, after all, any of 'em were His 'little ones.'"

And the dear Saviour, looking down and seeing that the little girl had done all she could for His sake, wrote after her day's work, "Ye have done it unto me."—*Selected*.

BRAVE FOR THE RIGHT.

By Victor.

He had come to the city within the year and entered into business with a young man named Wellington, the son of a wealthy broker, who was at the time travelling in Europe. On his return and introduction to Ralph Merrill, attracted by his fine physique and pleasing address, his cultured mind and generous heart, he invited him to his elegant home, introduced him to his daughter Edith, a fair and graceful girl, and showed a desire in various ways to be his friend.

Not long after Mr. Wellington's return from abroad some of his intimate business friends planned to give him a banquet at Delmonico's. Every thing that could give pleasure or grace to the entertainment was ordered. Rare and costly wines helped largely to make up the carefully chosen menu. The guests invited were gentlemen prominent in the commercial world; the younger Wellington and Ralph Merrill were among them, because of their relations with the honored guest of the evening. When the time appointed arrived, the banquet was found to be all that could be desired. After the substantial viands were enjoyed, a variety of delicious dainties were set before the guests. Just then it was that Mr. Wellington spoke to Ralph, whose seat at table was not far removed from his own.

"Mr. Merrill, will you not take wine with me?" at the same time sending to him the waiter, with the bottle of rare wine from which his own glass had just been filled. Ralph indicated to the servant that the glass beside his plate was not to be filled. Mr. Wellington saw the motion, and the quick words came:

"What, Merrill! not take wine with me? Why not sir?"

For a moment there was no reply; for a moment the young man listened to the tempting voice within; listened while it said: "You cannot announce your temperance principles in this company. Mr. Wellington will be angry, and with his large influence he can ruin you financially; and Edith—you know how charming you think her. Anger her father now, and you will see her no more; refuse now to drink, and you make shipwreck of your dearest hopes. It is only for this once. Yield!"

But a moment, and then courage, God-like, came to the front.

Steadily, yet modestly, his dark eyes met those of Mr. Wellington, in which an ominous, half-fangry light had gathered. The attention of all at table was on the two, and in their midst there was a brief silence. On that silence the young man's voice fell, low and firm:

"Mr. Wellington, when I was a boy, too young to write, my mother took me to the old Methodist church in our village, and, putting a pen in my little hand, guided it with her own, and so signed my name to a temperance pledge. That pledge I have never broken. Shall I break it to-night?"

Over the face of Mr. Wellington a wave of emotion swept. "Give me your hand, Merrill. Why, my boy, I had rather lose all I am worth than to see you break that pledge. Far better go to your grave," were the first words his lips could frame. "Truly, truly, Merrill, you have proved yourself a hero!" were the next, and they were spoken with misty eyes.—*The Morning and Day of Reform*.

A PUZZLE FOR OUR BOYS.

If you divide the number of camels which Job had before their capture by the Chaldeans by the number of men sent to take Jeremiah from the dungeon; add to the quotient the number of lords entertained at the feast of Belshazzar; from the amount subtract the number of righteous persons who could have saved Sodom; multiply by the age when David began to reign; divide by the number in Gideon's band; add the number of Philistines whom Samson slew with a jaw bone; subtract the number of Solomon's Songs; multiply by the number of days Job's friends tarried without saying a word; subtract the number of fish caught in the draught of the miracle of fishes; and the remainder will be the number of sheep in my flock. What is the number?—*Exchange*.

SAD, BUT JUST.

By Margaret Eyttinge.

A monkey and a porcupine
Went out to walk one night—
'Twas in September, and the moon
And stars were shining bright—
When, in the garden near the road,
They spied a splendid tree,
As full of peaches, round and red,
As ever it could be.
The topmost branch that monkey reached
In one astounding bound,
And soon the ripest peaches there
Were strewn upon the ground;
And 'mong them rolled the porcupine
With porcupine skill,
And when he left that spot he bore
A peach upon each quill.
And how they laughed, the monkey and
His very sharp young chum,
When, safe at home, they ate them all!
But soon they looked quite glum;
And ere the night had passed they vowed
They'd never steal again;
For "O!" they groaned, and "O!" they moaned,
"We've got a peachy pain."

—Harper's Young People.

WALKING FISHES.

It is quite a common thing to say that a fish can't climb a tree, and in saying this people feel very sure that they will not be contradicted. The fisherman, too, who has waited for an hour or so without getting a bite is apt to think that if the provoking things would only come ashore he'd catch them fast enough. But he would as soon expect a cow to fly.

There are fishes, though, that do come ashore, and even climb trees, but they seem scarcely worth catching, as they are only six inches long, and full of bones. Yet they are quite an article of food in India, where they are found, and the sacred river Ganges contains a plentiful supply of them. They also inhabit other Indian streams and pools, which in that hot country often get dry. The little anabas always knows that when the water lowers it is time for them to take to the land.

It is not their intention to stay there however, but only to look for a deeper

pool or stream; and although apt to take the very early morning or late evening for this purpose, for the sake of the moisture as well as the coolness, they have sometimes been encountered on a hot dusty road at mid day. "Fish out of water" they certainly were; but though out of water in one way, they were not in another, as we shall see.

Fishes do not breathe water, but air; but their gills must be kept wet to enable them to breathe it. It is not necessary, however, that their bodies should be covered by water; and the anabas is prepared for life on dry land by a singular arrangement on each side of the mouth, which holds water enough to keep the gills moist for some time. Every time the fish opens its mouth the water enters their cavities, and when it is needed on land this water can be made to trickle slowly over the gills, and keep them in the right condition for breathing.

The feet of anabas are spikes, or spines, which grow out from the fins and tail, and help him over the ground, as well as in climbing trees. There seems to be no very good reason for their going up trees, as they live on water insects; but they are said to do it by first fastening the spines nearest the head in the bark, next crooking the tail and fastening the spines that grow from that, and then loosening the head and throwing the body forward. All this may be considered 'one step, as the whole performance has to be repeated until the ambitious fish has climbed as high as it chooses.

A Danish gentleman, M. Dalford, who made a study of the ways and habits of the anabas, states that he has seen it in the act of ascending tall palm trees, and that he has captured specimens which have crawled to a height of five feet above the surface of the ground.

The natives of India, who often find these fishes some distances from any water, and bring them to market alive, believe that they fall from the sky, as some people in this country believe that the little toads found so plentifully after a summer shower come down from the clouds.

It seems very convenient for any animal to be able to live both in and out of water, and the pelicans and other great birds with huge bills that are so plentiful in India probably think so. It is certainly convenient for them, as they are very fond of fish, and sometimes have to stand for a long time on the bank of a stream before they can catch enough to satisfy them.

But the poor little anabas would tell a different story. One of those greedy gobbling birds must be made very happy to see the fishes (such handy mouthfuls!) thickly sprinkled in the damp grass, like chestnuts after a hard frost; and how the queer travelers will dig away with fins and tail to get out of their enemy's reach! Perhaps this is the time when they take to climbing trees.—*Harper's Young People*.

A WORD TO BOYS.

You are made to be kind, boys, generous, magnanimous. If there is a boy in school who has a club-foot, don't let him know you ever saw it. If there is a poor boy, with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part in the game that doesn't require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lesson. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him. All the school will show by their countenances how much better it is than to have a great fuss.—*Horace Mann*.

Pleasantries.

As they passed a gentleman whose optics were terribly on the bias, little Dot murmured: "Ma, he's got one eye that don't go."

There is an old story about a pious and well-meaning old darkey, who, after having been sadly wearied at a plantation prayer-meeting by a voluble brother, arose to pray, and began: "O Lord, bress dis dear brudder who we has listened to so patiently!"

Dear Hubby: Please send by money-order \$50. I want to get a dress.—GENEVIEW. P. S. I had almost forgotten to send my love. Your little wifey.—G. Dear Genevieve: I send you my undying, best love.—Your husband, CHARLES. P. S. I had almost forgotten to say that I can't send the \$50.—With a kiss, CHARLES.

THE MESSENGER.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF

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REV. C. S. GERRARD,
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To CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, JUNE 25, 1884.

We give a great deal of space this week to accounts of the Commencement exercises held at our different institutions. We spent two days at Lancaster, where everything seems to be prospering. The attendance of the ministers, it seemed to us, was not as large as usual, owing to the fact that the General Synod and the meetings of Classes had just taken them from home, and their work had accumulated during their absence. But for all that we never saw so many people on the campus, and every one seemed bright and happy. The college grounds are lovely.

DECEASE OF REV. JESSE B. KNIPE.

A postal from Rev. S. P. Mauger, announces that Rev. Jesse B. Knipe ceased from his labors at his home in Chester county, on Wednesday, the 18th inst., in the eightieth year of his age and after a ministry of fifty years in the same community. His death was not unexpected. For a long time he had been calmly awaiting the Master's call, and on that beautiful June evening he fell asleep in Jesus. His funeral took place on Monday morning, 23d inst., at Lower Pikeland church. As a sketch of this venerable man of God will doubtless be furnished for our columns, we will say nothing more of him at present.

DEATH OF BISHOP SIMPSON.

The death of Rev. Matthew Simpson, D. D., Senior Bishop of the Methodist Episcopal Church, which took place in this city on the 18th instant, removes from the Church militant to the Church triumphant the most distinguished man Methodism has produced in this country. As a scholar, preacher and administrative officer he had few equals and no superior. His influence has been very great, and always good. He was one of the few men who rose, at times, to a height of eloquence which swayed an audience as the winds sway the trees of the forest. Above all, he was a man of great simplicity of character, and very catholic in his views.

Bishop Simpson was born on the 21st of June 1811, in Cadiz, Ohio, and had passed the threescore years and ten when he was called to rest. He graduated at Allegheny College when quite young and afterwards studied medicine, in which he graduated at Cadiz, Ohio, in 1833. In the same year he entered the Pittsburgh Conference as a local preacher; was ordained deacon in 1835, and an elder in 1837. In his earlier years he was Professor of Natural Sciences in Allegheny College, and Vice President of the institution. Afterwards he became President of Indiana Asbury University; and subsequently editor of the *Western Christian Advocate* in Cincinnati. In 1852, he was raised to the Episcopate, since which time he has traveled all over the world in the fulfillment of his mission, and everywhere he has been distinguished for his Christian character and great power in the pulpit and on the platform.

In 1878 he delivered a series of lectures on preaching before the Theological Department of Yale College. These lectures discussed such subjects as "The Nature and Work of the Christian Ministry," "The Call to the Ministry," "The Preacher Personally," "Indirect Preparation for the Pulpit," "The Delivery of a Sermon," "Ministerial Power," "The Influence of the Pastor on the Pulpit," "Collateral and Miscellaneous Work," and "Is the Modern Pulpit a Failure?"

His last appearance in public was at the General Conference held in this city. His death will be felt outside of the Church to which he belonged, and his memory will be blessed.

The season for camp meetings is coming on apace, but they do not seem to have the full endorsement of those who have formerly been zealous for them. At the African Methodist Episcopal Conference during its late meeting in Baltimore, many delegates opposed these gatherings

on the ground that they promoted rowdiness and immorality. A motion to recommend them did not prevail, and an amendment simply to allow them was passed. We find that at places like Ocean Grove, the strictest outward regulations are required to keep intrusive evil from neutralizing the good.

Dr. J. H. Good's article in this issue on the "Supply of Ministers and Missionaries," will be followed by others, and we hope they will receive the attention the importance of the subject demands. They are eminently practical, and present facts and figures which we must look fairly in the face.

One of the general statements in the Annual Report of the "Maryland Prisoners' Aid Association" is worthy of notice, and ought to encourage the study and stimulate the activity of Christian philanthropists in other States. It is that, notwithstanding the great increase of population in Maryland during the last nine years, the commitments to prisons have decreased thirty-five per cent. We have made some study of prison statistics, and were disposed to question the figures here given, under the supposition that there were other figures which might modify the facts. We supposed, for instance, that the establishment of the Houses of Correction and other institutions of the kind had taken from the number of convicts without reducing the number of criminals. We are told, however, that those sent to the Houses of Correction and other institutions are first committed to the jails, and are thus fairly included in the count. This being the case, the showing is a remarkable one.

In the report these good results are credited to a change in what is called the "Magistrate system" and other reforms. There have been successful efforts in getting a better class of officers—putting the scales in the hands of men who would not commit an accused man just for the sake of the fee paid for doing so. We infer that charges formerly manufactured by the collusion of persons authorized to make arrests with those who receive pay for every man they send to jail are carefully inquired into, not with the idea of shielding the guilty, but of seeing that no injustice is done. This is an important matter. There is such a thing as making merchandise of sin, by exaggerating it through desire for gain.

We are pleased to hear from many quarters of the good work Rev. L. J. Zinkhan is doing among the prisoners in Baltimore. This is a great field, and the man who occupies it successfully is to be commended as highly as if he had some regularly constituted charge in our Church. We wish more of such general work could be done by ministers of our denomination.

The *Lutheran Standard* seems to take pleasure in quoting the following from Martin Luther:

"Our opponents (the Zwinglians) teach that in the Holy Supper there is nothing but bread and wine and not the Body and Blood of the Lord. If, in this they believe and teach wrong, they blaspheme God, declare the Holy Spirit a liar, betray Christ and deceive the world. Now let every pious Christian see whether this is a matter of so little importance, as they say, or whether there is to be any fooling with the Word of God. Yet these fanatics treat the words and works of Christ as only human talk, which ought to be given up for the sake of love and unity. But a pious Christian believes and knows that the Word of God concerns God's honor, Spirit, Christ, grace, eternal life, death, sin and all things. But these are not matters of little importance. Nor does it help them to say, that in other respects they think a great deal of God's Words and entire Gospel, except in this one point. My dear God, His Word is God's Word, that does not allow much picking. He who treats God as a liar in one of His words, and blasphemes Him or says it is a little matter that He is blasphemed and declared a liar, blasphemes the entire God, and thinks lightly of all blasphemy of God. He is a God who does not allow Himself to be divided, or praised in one place and blamed in another, honored in one place and despised in another."

The more of such utterances the *Standard* publishes the worse it will be for Luther and the better it will be for those who are reviled. It contains a statement which Luther himself acknowledged to be a misrepresentation in his calmer moments, and as far as the charge of not believing the entire Bible and the blasphemy it involves may go, the Saxon reformer was as open to it as any one else. Did he not call the Epistle of St. James a "rope of straw," and denounce it with great bitterness? It will not do to reprint all that Luther said. If he were on earth now, he would probably pray to be saved from his friends.

The many admirers of the Chicago *Interior* will be glad to know that its continuance under the editorship of Dr. Gray will not be affected by the death of Mr. Cyrus McCormick. Mr. McCormick aided largely in establishing the paper, and with rare thoughtfulness arranged that all the good work he commenced should be carried forward after his decease.

An exchange reports of a congregation of colored brethren who got rid of their pastor by resolving to "send him in his resignation." A more polite and high sounding term recommended to a first-class white congregation is "assisting a minister to abdicate."

A dispatch from the Hague, dated June 21st, announces the death of the Prince of Orange, Crown Prince of the Netherlands.

The *Guardian* for July contains a great variety of entertaining and instructive reading matter.

Communications.

FRANKLIN AND MARSHALL COLLEGE.

Commencement Exercises.

The commencement exercises of Franklin and Marshall College at Lancaster, Pa., began on Sunday, the 15th, with the Baccalaureate sermon, delivered, in the absence in Europe, of the President of the College, Rev. Dr. Thos. G. Apple, by Rev. Prof. J. S. Stahr, Ph. D. The sermon was of a high character, and we will publish an outline of it hereafter.

Monday.—This evening the Sophomore class aided by students from the other classes, gave a grand concert in the College Chapel, before a brilliant and delighted audience. This was a new feature of commencement week, and not only filled up an evening, but afforded substantial entertainment.

Tuesday.—The Board of Trustees of the College met in the afternoon in the First Reformed church. There was quite a full meeting. Hon. John Cessna, President of the Board, presided. After the routine business, the Finance Committee was authorized to have a geological survey, of the Wilhelm property in Somerset county, belonging to the College, made, if deemed advisable.

John W. Wetzel, Esq., of Carlisle, was elected a member of the Board, to fill an unexpired term.

The following degrees were conferred: A. M. in course, on G. Sumner Muser, M. D., class of '78, Aaronburg, Pa.; Rev. C. W. Levan, class of '80, Ridgely, Md.; Albert D. Elliott, class of '81, York, Pa.; E. L. Kemp, class of '81, Kutztown, Berks county; J. Edwin Sprengle, M. D., class of '81, Hanover, Pa. Honorary Degree of A. M. on Prof. J. T. White, of Mauch Chunk, and on James Y. Shearer, M. D., of Sinking Spring, Pa. D. on Rev. Jere Ingold, of Hickory, N. C.; Rev. H. E. Johnston, Baltimore, Md. Ph. D. on Prof. John B. Kieffer, of Franklin and Marshall College.

The report of the committee to devise plans and secure estimates for the erection and equipment of the Scholl Observatory was read, and the plan and material approved by them was embraced in the following summary:

Cost of Clarke-Repsold telescope, 11 inches aperture.....	\$7,100
Small instruments.....	1,600
Dome.....	2,000
Buildings.....	2,600
Total.....	\$13,300

MONEY RECEIVED.

Gift of Mrs. Hood.....	\$10,000
Gift of Hon. A. Herr Smith.....	200
Gift of Nevins Swander, de'd.....	200
Total.....	\$10,400

Balance required.....\$ 3,100

This amount, the committee hopes, may be received, so as to enable the work to go forward. The amounts already subscribed will cover all the orders, as far as given, for instruments. The remainder is required for the walls and the covering of the dome, and a few other things required to complete the work.

In the evening, Hon. A. K. McClure, editor of the *Philadelphia Times*, delivered the address before the Goethean and Diagonthean literary societies of the college, in the Court House to an unusually large audience. His subject was "College Dreams." Col. McClure departed from the old track usually pursued, and gave his hearers a familiar talk on the ambitions and disappointments of men as he had known them. He held the attention of the audience very closely. The matter of his oration was very interesting and the manner and diction very attractive.

In the opinion of many the picture of those who with all their success had yet some unsatisfied desire to mourn over. We think, however, there was no pessimist view of the age in which we live, which was described as the best the world has ever seen. A few sentences emphasizing the Christian's hope which makes life a success, would have relieved the whole subject of any appearance of gloom.

Wednesday.—The Goethean and Diagonthean societies held their annual reunions in their respective halls this forenoon. A goodly number of the honorary members were present. Interesting addresses were made in both halls, and the younger brethren were encouraged to lay earnest hold on their opportunities.

Mr. Yamanaka, the Japanese student, presided in the Diagonthean hall, as president of that society. It is now a senior.

The Alumni Meeting was held in the College Chapel. Rev. Dr. P. S. Davis presided. It was resolved to request the faculty to rearrange the commencement exercises so that the class day exercises may fall on Tuesday afternoon instead of Wednesday.

The publication of a college memorial during the centennial year of 1887, was discussed; and the committees of last year on this subject, consisting of Hon. J. S. Hess, Rev. E. V. Gerhart, D. D., and Rev. E. V. Heister, D. D., was increased to seven members by the addition to it of Hon. L. H. Steiner, Rev. J. H. Dubbs, D. D., Rev. P. S. Davis, D. D., and W. U. Hensel; and they were directed to proceed with the publication of a proper historical volume, Dr. Dubbs to be chairman of the committee and in charge of the work.

The committee on endowment of the junior oratorical prizes reported the probability of securing an endowment of it with a donation of \$250, the interest of which would provide for the annual prize.

The committee on centennial commencement reported progress, and was continued. The Scholl Observatory.—The laying of the corner stone of the Scholl Observatory took place at 12 o'clock in the presence of a large audience on the ground where it is to be erected. Rev. Dr. J. O. Miller presided, and after prayer led by Rev. Dr. E. R. Eschbach, the stone was formally laid. It bears the following inscription: The Daniel Scholl Observatory of Franklin and Marshall College, erected A. D. 1884.

The Professor of Mathematics, J. E. Kershner, then read a report from the Trustees, relating to this work, the kind of building necessary, and the different instruments it is contemplated to procure, and the place of their manufacture.

The following articles were placed in the corner-stone:

Mrs. Hood's letter, making the gift of \$10,000; list of other contributors; catalogue of twin stars for the year 1884; catalogue of the College; Reformed Church Almanac for 1884; copy of the proceedings, copy of *THE MESSENGER*; copies of the three daily papers of Lancaster.

This closed the ceremonies of the laying of the corner-stone—the practical beginning of one of the most important events in the history of the college. This ended, the company adjourned to the Alumni Dinner, in Harbaugh Hall.

The Alumni Dinner. The large hall was a lower of beauty, the windows and pillars and tables were decorated with greens and flowers. The long tables were laden with plenty of good things which the numerous guests, who more than filled the room, greatly enjoyed. Rev. Dr. E. R. Eschbach presided, and after the feast, announced the following toasts: "The Daniel Scholl Observatory," responded to by Hon. J. P. Wickersham; "The enlarged facilities for the pursuit of scientific subjects," responded to by Rev. Dr. C. Z. Weiner; "The literary societies of Franklin and Marshall College," responded to by Rev. L. K. Evans; "Our Sister Institution," responded to by Rev. Dr. J. C. Clapp; our "Alumni Dinner," responded to by Rev. Dr. P. S. Davis; and "The Ladies," responded to by Hon. John Cessna.

The Class Day Exercises came as the next feature of commencement. These were held on the campus in front of the college. The city band was in attendance, and interspersed the programme with choice music. These exercises were mostly historical, giving sketches of student life during the college course, and while there were phases about them of earnest import, they are for the most part intended to exhibit the mirthful side of the student's life.

The oratorical contest of the Juniors took place in the evening in the college chapel, which was crowded. Deep interest was manifested by the students and the concourse of visitors, in the struggle for the mastery. Prof. W. M. Nevins presided. The following was the programme:

Music; Prospective America, John Keiser, Pittsburg, Pa.; "As It Ought to Be," D. W. Albright, Reading, Pa.; Music; The World's Heroes, Wm. H. Union, Deposit, Pa.; Music; The Tragic in History, J. H. Apple, Sayre, Pa.; The Intuition of the Mind, T. M. Biser, Middletown, Md.; Music.

The orators all did well, but the judges at the conclusion of the contest decided that Mr. D. W. Albright, of Reading, Pa., had won the prize, a gold medal, and it was awarded to him. The judges were M. Brosius and J. W. B. Bauman, Esq., and Rev. C. Elvin Houpt.

It is also announced that the prizes offered to the Senior class by City Superintendent Buehrle, to be awarded to the best German student, had been won by D. F. Ancona, of Reading, and O. P. Steckel, of Slatingsburg, Mr. Ancona winning the first prize, a gold medal suitably inscribed, and Steckel the second prize, a complete set of Schiller's works.

This contest was decidedly the best yet had. It was creditable to the Juniors and to the college. The college orchestra furnished excellent music for the occasion.

Cremation.—The burning of the Analytical Geometry by the Sophomores, took place immediately after the oratorical contest, on the campus. This was a new feature, and it drew a large crowd. The band from the city was present, and the ceremonies were duly carried out according to the programme by the "sophs," while the rest of the students "mocked" them during the performance. The entire affair was grotesque.

The class of '59 had a reunion this evening at (Grants). Ten members of the class were present. Rev. A. C. Whitner read a class history, which was specially enjoyed.

Thursday.—Commencement Day Proper. Early the way to College Hill was dotted with visitors, going to hear the graduates, and to continue the pleasant hours already spent. This was the forty-eighth commencement of the college. What a stretch of history is spanned by that fact! At nine o'clock the faculty, headed by Prof. W. M. Nevins, marched to the chapel, followed by the graduating class, while the college orchestra enlivened the scene with choice music. The faculty and members of the Board of Trustees occupied one end of the platform and the class the other.

It is more or less unsatisfactory to publish outlines of the speeches, and so we propose to give only the programme. We want to say, however, that the orations of the day were almost without exception, well written, on a variety of topics, and while there was slight hesitation in a few instances in their delivery, taken together, the class did itself credit. Some of the speeches were exceptionally good; and while there was decided timidity and some awkwardness here and there, yet others gave good and very correct and efficient public speakers. The following is the commencement programme:

Prayer, Rev. J. H. Dubbs, D. D.; Salutatory, Progress of Honesty, Ernest B. Sande, of Arendtsville, Pa.; Oration, The Social Classes, F. C. Cook, Hagerstown, Md.; Oration, The Higher Law, D. Elmer Eschbach, Limestoneville, Pa.; Oration, The American Citizen Soldier, J. Field Kennard, Lake Mahopac, N. Y.; Oration, Cremation, Frederick C. Moyer, Jr., Freeburg, Pa.; Oration, The Relation between Greek Beauty and Modern Art, Geo. William Ziegler, Lehighville, Pa.; Oration, The Spirit of Chivalry, Sebastian M. Miller, Lancaster, Pa.; Oration, Co-Integration, Edwin Sassanar, Reading, Pa.; Letter from the Rev. J. L. Swander, Fremont, Ohio, in behalf of his deceased son, to be read by a member of the Class; Oration, The Power of Self-encouragement, Edwin Twitmyer, Zion, Pa.; Oration, Wendell Phillips, Charles B. Weaver, Hallettsville, Pa.; Oration, Robert Burns and Walter Scott, Robert O. Boyle, Lancaster, Pa. The exercises were enlivened by orchestra music, which was of a high order.

A noteworthy feature of the morning session was the reading of a letter from Rev. John I. Swander, of Ohio, by D. F. Ancona, a member of the class, relating to a gift of two hundred dollars which Nevins Swander, a deceased member of the graduating class, had intended to give to the Scholl Observatory Fund at his graduation, and which his father since gave, thus making good his son's intention. Rev. Swander's letter was very cordial and touching, and the circumstances. His son was very dear to his classmates, and highly esteemed by the faculty for his many virtues and noble life.

In the afternoon the programme was completed as follows:

Oration, The Poet, Howard P. Wanner, Read-

ing, Pa.; German Oration, Fortschritt der Wissenschaften, O. P. Steckel, Slatingsburg, Pa.; Franklin Oration, The Scholar and His Work, Daniel F. Ancona, Reading, Pa.; Marshall Oration, The Ministry of the Ideal, William R. Brinton, Lancaster, Pa.; Valedictory, John P. Appel, Lake Mahopac, N. Y.; Conferring Degrees; Benediction.

When Prof. W. M. Nevins announced the degrees that had been conferred by the Board of Trustees, the students were waiting to hear Prof. B. Kieffer's name called, and then they gave the modest Professor such an ovation as is seldom heard.

It was now 4 o'clock, and the 48th commencement of Franklin and Marshall College was a matter of history. It was pleasant to be there. Though the form of Dr. J. W. Nevins was absent from this anniversary gathering for the first time in many, many years, yet was he here in spirit. The weather being very warm, and the Doctor not wishing to expose himself to the excitement incident to the occasion, though in his usual health, preferred to stay quietly under his roof-tree at Carnaevon Place. Rev. Dr. Thos. G. Apple, the President of the College, being absent in Europe, was missed very much. Prof. Nevins officiated in his place. He is still the genial professor he has been for so many years.

Our college has done and is doing a noble work for the church and for the world. Its standard of scholarship is high, and its students rank with those of the better class of colleges in the country. It is on a better basis than ever, and is growing in the confidence of the church and of the literary world. The Observatory enterprise is a step forward, and the precursor of other advances. The prospects for the coming year are good. The college itself is beautifully situated, surrounded with a lush and fertile campus, with choice trees. Tuition and board are comparatively cheap. The Academy, too, is doing a good work, and it hopes to do still better in the future.

MERCERSBURG COLLEGE COMMENCEMENT.

The Commencement exercises of Mercersburg College (revived) were held in Trinity Reformed church, Thursday evening, June 12th. The church about the platform was beautifully trimmed for the occasion. Back of it in the form of a semi-circle were the words in Latin, *via lucis*, "under the arch of which was a lovely crescent made of the choicest flowers. All this was on a light back ground, which brought them out in relief and made them look lovely. Near the front of the platform on either side were two columns trimmed with evergreen, making an angle at the top and in the centre of the stage. On either side of the space left for the fair speakers stood a vase filled with the choicest flowers, artistically arranged. The large church was filled with the beauty, wit and wisdom of Mercersburg and vicinity. Everyone seemed on good terms with himself and everybody else. All looked forward in the hope of enjoying a delightful evening's entertainment and profit, in which they were not disappointed. Hatnick's Orchestra of Chambersburg, furnished the music, which was appropriate and enjoyed by everybody.

At half past seven o'clock a procession was formed in front of the college, headed by the Eagle Cornet Band, followed by the Board of Regents, the visiting ministerial brethren, the faculty and the students of the institution. As the procession entered the church the orchestra played a March. Prayer was then offered by Rev. Eschbach, D. D., of Frederick, Md.

The salutatory by Miss Nancy B. Rapley, of Mercersburg, was a gem, and the program extending in the name of the class a cordial hearty welcome to all present she read in an easy pleasing manner her essay on "Eloquence." She spoke of the echoes of the past, coming down to us awakening in our hearts mingled feelings of joy and gladness. She spoke of the comfort and the immortal works of Shakespeare and Milton, in the sprightly melancholy words of Moore, and in the memorable words of John Howard Payne, as expressed in that poem dear to every heart, *Home Sweet Home*. She referred to the influences of the voice of freedom, which called our forefathers to arms, as echoes which still produce responsive vibrations in the heart of every true patriot. She then spoke of that angelic song, which was heard on the hills about Bethlehem over 1800 years ago, whose notes still well up unconsciously in every Christian heart and is echoed and re-echoed at every Christian fireside. Her essay was well received and she was the recipient of a large number of floral offerings.

The next essay was in Latin by Miss Pauline L. B. Culler, of Mercersburg. Her subject was "Eos Terra." This essay also contained some beautiful thoughts. The rich, indulgent father builds a house for his son, he selects the situation, plans the whole structure, furnishes the apartments, provides for internal conveniences, and adorns the walls with works of art. All this is done with so much forethought and regard to his son's wishes, that when he occupies the house he is reminded daily of the generosity and love of his father. But what of the son? He has created this earth and provides everything so beautifully for man's comfort and happiness, that all things speak to us of His loving kindness and tender mercy. All we enjoy is from God. We ought to receive the lessons which the earth is appointed to teach us, lessons of God's forethought and love, power, greatness and wisdom. Then too does the earth remind us by its earthquakes, volcanoes and storms, that a great wrong has been done in it and that God is displeased with His disobedient children. As the dust upon which we live, we are continually reminded of our own mortality. When we think of all the treasures of the earth, its greatness, its lordly and splendor we are forced to exclaim, "O Lord the whole earth is full of thy glory." The essay was well read and listened to attentively from beginning to end. Flowers in abundance were bestowed upon the fair essayist.

The next in order was the valedictory by Miss N. Keron Hollinger, of Upton, Pa. Her subject was "Where is the Haven?" After saying that the seven ages of Shakespeare may be reduced to three—youth, manhood, and old age, and comparing human life to a great ocean, the waves of which propelled by the winds of adversity and fortune, are continually in motion, she said on this vast sea our frail boats are launched and over its restless waves we are borne in the direction of death to his or to her destination; but where is the haven? She then gave the answer of youth, manhood and old age to this question. Then she sought an answer from the ages of antiquity, Socrates and Plato, of whom the world is still proud, but they make no response. Then she turned to others, who enjoyed the results of their study and investigation, but they too are silent. Then she stood in imagination at the foot of the pyramids, and in the country of Classic Greece, where she asks the geologist and scientist, but no where could she get the proper answer to her question. Much information was gained; many new thoughts discovered; but this question can't be answered in this life. Perfection belongs only to God. Heaven is the haven of rest. While youth may go wild after fame or wealth, or promotion, the aged Christian is carried forward by hope, and faith opens to his vision the unseen haven and tells him who will meet him in the beautiful beyond. She then bade farewell to her classmates and teachers in a graceful manner, expressing the hope, that although, they would never stand in the same re-

Miscellaneous.

SONNETS OF PRAISE.

THE VALES.

The nestling vales lie sheltered from rough winds,
As little babes in tender keeping grow,
Some narrow gorge each flowery little blind;
Thus we from childish eyes hide elder woe.
The vales are thick with corn, with plenty shine;

Thus should the children smile in sunny glee,
For One hath blessed them with a love divine,
The untired pilgrims of life's stormy sea,
Though rough winds cannot enter, gentle rain
Refreshes the green vale, till springs arise,
Their source the snow clad hills; so age should gain,
By gentle teaching, childhood's eager eyes.
Rain fills the pools, the thirsty vale is blest;
Thus should the children thrive, by love caressed.

THE MOUNTAINS.

The lofty mountains with their snow crests,
God's ensigns, praise their Lord throughout the land;
Their heights, which few can reach, in human breasts
Inspiring awe, yet quake beneath His hand.
Oft twist their summits and the lower earth,
The wreathing cloud-mists roll, alone they dwell
As sight-dimmed age. Our cries of pain or mirth
Molest them not; thus age with deadening spell
Benumbs our ears; yet near each lonely peak
Sing mountains birds, sunbeams each summit crown.
From highest heaven thus God's saints may seek
Refuge in thoughts divine, though long years down
Earth's sounds; on mountain crest reposed the Ark,
Our home above shines clear, as earth grows dark.

—Chambers' Journal.

Selections.

Reflection is an angel which points out the errors of the past, and gives us courage to avoid them in the future.

The Bible does not say, "Well done, good and successful servant," but, "Well done, good and faithful servant."—Gordon.

Faith is the blossom of the soul; it makes the hope of a future life a bright reality, and brings departed friends in speaking distance.

Perhaps your Master knows what a capital ploughman you are; and He never means to let you become a reaper because you do the ploughing so well.—Spurgeon.

A spiritual mind has something of the nature of the sensitive plant. "I shall smart if I touch this or that." There is a holy shrinking away from evil.—Oeili's Remains.

The noblest spirits are those which turn to heaven, not in the hour of sorrow, but in that of joy. Like the lark, they wait for the clouds to disperse, that they may soar up into their native element.

We may compare the soul to linen cloth; it must be first washed to take off its native hue and color, and to make it white; and afterwards it must be ever and anon washed to preserve and keep it white.—Young.

What is hope? The beauteous sun,
Which colors all it shines upon!
The beacon of life's dreary sea;
The star of immortality!
Fountain of feeling, young and warm,
A day beam burning through the storm!
A tone of melody whose birth
Is oh! too sweet, too pure, for earth!
A blossom of that radiant love
Whose fruit the angels only see!
A beauty and a charm, whose power
Is seen, enjoy'd, confess'd each hour!
A portion of that world to come.
When earth and ocean meet—the last o'er-whelming doom!
—Secan.

Science and Art.

The rays of the electric light, which are injurious to vegetation, may be withheld by transparent glass.

The average life of a locomotive is 30 years, during which one, if in active use, will travel about 700,000 miles.

Steel tubes are found to retain twice as much magnetism as steel rods and are therefore better for permanent magnets.

French artificial diamonds, made of a variety of flint glass and graded to conform to carat sizes of real diamonds, are called "heliolans."

The French system of boilers without furnaces has been applied to the towing of boats on the Rhine and Marne Canal for a length of five and a half miles, of which more than a half is in tunnel.

The power developed by the explosion of a pound of dynamite is equal to 45,665 tons raised one foot, or 45,665 foot tons. One pound of nitroglycerine similarly exploded will exert a power of 65,462 tons, and one pound of blasting gelatine similarly exploded, 71,050 tons.

Every pupil received into the lycées and collèges in France must give evidence that he had been vaccinated. Since the enforcement of the new law not a single case of variola or varioloid has appeared at the Lycée Louis le Grand, where the utility of the restriction was fully tested.

Some of the trains of the London and South-western Railway are to be permanently equipped with incoherent electric lamps supplied by batteries of the Holmes-Burke pattern. The estimated cost of working is three-fourths of a cent an hour for each lamp of a nominal five-candle illuminating power.

The first of the three important bronze statues to be unveiled within the next ten days is the equestrian one of Bolivar, in the Central Park, New York, by Rafael de Cova, which will be formally presented by the Venezuelan Government to that of the city of New York. The

others are Warner's seated figure of the late Governor Buckingham, of Connecticut, which will be unveiled at the Hartford State House, and the standing figure by Professor Weir of Professor Benjamin Silliman, which was first publicly shown on its pedestal in the grounds of Yale College on the 24th. The first and last were cast at the foundry of the Henri-Bonard Bronze Company, of New York, and the second at that of Bureau Brothers, this city.

Personal.

Charles Godfrey Leland ("Hans Breitman") sailed for Europe on the 14th.

Bishop Peterkin, of West Virginia, was married at Emanuel Church in Henrico county, Va., recently, to Miss Marian Stewart, daughter of John Stewart.

The Queen was present at the erection at Balmoral of a bronze statue of John Brown, which represents him as attired in Highland costume. The statue was placed within view of the Queen's apartments.

Among the noted persons who died during this month were General James Watson Webb, the journalist, at the age of 82, Charles Fennel Hoffman, the poet, aged 78, and Henry C. Work, the American song writer, aged 52.

Mrs. Almira Lincoln Phelps, the well-known writer and teacher, will on July 15 celebrate the completion of her ninety-first year. She is in capital health and full enjoyment of her faculties, with the exception that her hearing is slightly impaired. She still keeps up her diary, which she began at the age of sixteen.

Rev. Alexander J. Baird, D. D., of Nashville, Tenn., died suddenly on the 15th inst., at Park Avenue Hotel, New York. He was on his way to attend the meeting of the Presbyterian Alliance in Belfast, Ireland. Dr. Baird was one of the most prominent preachers in the Cumberland Presbyterian Church. He took charge of the Nashville church at the close of the war, with a small house and a dozen members, and when he resigned the pastorate a year ago he had received 1,500 members and built one of the finest churches in the South.

Items of Interest.

Each of the special performances in Munich before the King of Bavaria, as sole auditor, cost over \$8,000.

Temperance men in England complain that at bars ginger ale costs twice as much as the same quantity of beer.

The Government has refused to allow the theatre lately burnt in Vienna to be rebuilt. It was insured in the Franco-Hungarian office for \$350,000.

One hundred and forty-seven thousand persons visited the reading room, in 1882, of the British Museum and only 70,000 that of the Paris Public Library.

A new sect has been started in Boston which holds that disease is caused by the absence of God from the human body, and that a man who has God in his body can cure those who are ill by touching the spine of his back against theirs.

The National Library of France can boast about a million more books than that of England, but she is at a disadvantage, as she has no such early as 1617 a decree was made compelling publishers to forward to it every book they published.

Although the Mormons fanatically believe that the sword of Gideon is wielded by their church, they are nevertheless subject to the plague of caterpillars in the orchards and grasshoppers in their fields, like the Gentiles who are not defended with so mighty a weapon.

The church wherein the King of Holland was baptized in 1817 is now a Post Office; the ducal palace, which the States General built for his grandfather, has become the site for academics; the Castle of Tervuren, also prebent, with its splendid park, to his father, is in ruins, burned to the ground like the old Hotel d'Orange, where he was born.

The colossal equestrian statue of the Duke of Wellington, which will be removed from London to Aldershot, is now in the hands of the iconoclasts. It has already been decapitated, and the head with its cocked hat and plumes recently attracted crowds of curious people as it lay upon the ground. An idea of the size of the statue is afforded by the dimensions of the hat, which is 4 feet long by 18 inches in height, the plumes measuring 3 feet across, and the head and the hat together weighing half a ton. A curious discovery was made in the interior of the hat in the shape of a bird's nest of twigs, evidently built by a starling. The nest was built on the crown of the Duke's head, and entrance was effected to it from under the ends of the great plume at the point of many threads. After the hat of the statue was taken off a workman slipped through the Duke's collar with the greatest ease into the hollow bodies of the rider and the horse. The monument was cast in a great many pieces of guns captured by the Duke in his various engagements. It weighs about thirty tons, and will be re-erected outside the headquarters of the Aldershot garrison.

The town of Farkin, Asia Minor, a place about fifty miles to the northeast of Diarbekir, was once a walled city of considerable importance, containing several fine buildings and a population of many thousands. In the olden time it was known as Martropolis on account of the number of Christians slain there by the Persian fire worshippers. At the present time the population is small, but the place is still a trading centre, and is the residence of a Sub Governor. Every year in the month of April a large fair is held at Farkin, which attracts to it a great number of people, and this year it was more largely attended than usual. Owing to the tranquillity which had prevailed in the district for some time past the Governor, not anticipating trouble, had taken no particular measures of precaution with a view of maintaining order. The Kurds, who, as usual, had flocked into the town from the mountains, seeing the defenceless condition of the traders, could not resist the opportunity of seizing that for which they had not the money to pay, and a very lively scene ensued in their efforts at wholesale plunder. The row commenced by a sturdy Kurd, who had long been bargaining for a piece of gay-colored cotton stuff, quietly putting it under his arm, and with a significant touch upon the hilt of his yataghan, trying to walk off without leaving any coin behind.

Farm and Garden.

TIMBER LAND.—A large area of the poorer land and of the hill and mountain country, of no agricultural value, is fitted for the profitable growth of timber.

LIMA BEANS.—Lima beans are grown more

successfully if planted in rows, seed six inches apart, than if planted on hills. The rows should be about three feet apart.

TILES.—The use of collars on drain tiles has been generally discontinued by practical farmers, except where quicksand is likely to enter between the joints. In ordinary soil, if tiles are laid closely only water will go through.

GYPSUM.—Very good results have been obtained from the application of six or seven hundred pounds of gypsum to an acre of potatoes. Many farmers prefer to use that amount in three applications during the growing season.

LIMAS.—The most delicious Lima bean is the Duer's improved. It is early. It produces wonderfully. It is small potted. The beans are not so large as the old-fashioned Lima, but they are thicker, and the shape of a lance, making its flavor rich and delightful. The pod is packed with the beans. The pods are shorter than the large white, which is later, and which of course we all know is a fine bean. This large white Lima is the one usually raised for the market. Do not mistake the Sieva for the Duer's. It is inferior in quality, but very early.

PEAS.—In planting peas let them almost touch one another. We believe in thick planting for early results. At any rate let them be not more than an eighth of an inch apart. We are aware of the argument that the pea is a gross feeder. But what you want are peas that will make a straw, and we fancy land a little cool. This adds to the flavor. Sow late peas as early as you sow the early kinds, unless you sow in succession. We sow every two weeks. Premium Gems or American Wonder for early, and the Champion of England for general crop.

COMPOST.—The Country Gentleman justly condemns the common practice of spreading manure in coarse lumps on lawns just before winter sets in. These lumps, it says, lie unbroken till spring, entirely destroying the good appearance of the lawn, and on warm days giving off an odor not of pleasing character. Lawns need sowing, and this may be effected in a better way. Compost, or old manure, finely pulverized and spread over half an inch or even an inch thick very evenly over the surface, will settle between the blades of grass, impart vigor to the roots, and protect the surface.

FOR POULTRY.—The editor of "The Poultry Monthly" says he does not believe it would pay to build silos or poultry houses unless one had a large number of hens, and then they should be in the shape of air tight tiers, which could be pressed solid and covered like a can. Then a pressure could be put on at any time, and, when young, could be used as the food covered. If one will sow clover and herdsgrass, and cut it four times a year, and dry it in the shade, so that the leaves will not fall off the stems, it will be found to be the best of green food for hens in winter, as there is no food in grain and roots that will give a yellow yolk like clover and meat, and by its use a yellow sponge cake and custard can be had in winter as well as in summer.

GROWING PEANUTS.—"Here in Kansas," says a correspondent of the "Farming World," "peanuts are largely raised by some farmers for feed. They are excellent for food of any kind, and yield abundantly. They are raised mostly on sandy soil, planted same as corn, only closer one way; three and a half feet by two feet, cultivated as corn, and harvested with a plough and stable fork, is our mode. Throw into small piles to cure, and then stack same as hay, and feed in the same way. A little goes a long way. They are likely to cause shelling of wool in sheep if too much is fed. Every animal is fond of them, and the stalks are as good as hay, or better. They will make the best of any kind of soil, one bushel to the acre, sorted for roasting, they retail at \$1 to \$2 per bushel."

DATING EGGS.—The only way for an honest farmer nowadays to compete with rascally adulteration and fraud, is to get up a reputation for his products, and let consumers know where they come from. If his butter and cheese and hams go to market, and they are such that he can be proud of them, he should get the stamp of the market, so that when purchasers get hold of them they may know where to always find a good thing. The latest suggestion we have seen in this line is that the man who sends eggs to market should stencil his name and residence, and the name of the breed and fowl producing them, on each egg. This would cause some extra labor, but not much, and it might pay in the long run. Why not add the date when the eggs were laid?

TIME TO CUT GRASS.—The report of the analytical chemist of the Department of Agriculture, showing the results of analyses of nearly all the cultivated grasses, says: "It is apparent, then, that in most cases the time of bloom or thereabouts is the fittest for cutting grasses in order to obtain the most nourishment and largest relative profitable crops, and for the following reasons: The amount of water has diminished, and the shrinkage will therefore be less. The weight of the crop will be largest in proportion to the nutritive value of its constituents. The amount of nitrogen present in abundant will be at its lowest point; fibre will not be so excessive as to prevent digestion, and the nutritive ratio will be more advantageous. If cut earlier the shrinkage is larger, although the fibre is less and albumen is a little larger. The palatability may be increased, but the total nutrients to the acre will not be so large, and the nutritive ratio will be more abnormal. The disadvantages of late cutting are: The increased fibre, the destruction of the digestibility of the nutrients and the falling off of the albumen by conversion into amides. This is not made up by the larger crop cut."

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

AN ENDLESS CHAIN. By Pansy. Boston: D. Lothrop & Co. Price, \$1.50.

Another story from Pansy's wonderfully busy pen comes to delight the multitude of her admirers, and to teach new lessons of love, of sympathy and Christian charity. It follows in the Easter holiday series, some of the characters being old friends from the last volumes. It is a complete and incident story in itself. It is the author's aim to show that can be done in the way of Sunday-school work by perseverance, kindness and sympathetic endeavor. It shows that even those who seem the farthest removed from good influences have yet some door through which the heart can be successfully reached. Pansy has a peculiar skill in depicting character. She has an observant eye, and selects such types as are common in all communities, so that none of them seem strange or foreign. In that fact lies one of the charms of her work. In Dr. Everett, the leading character of the present work, we have the model Sunday-school Superintendent, a man of practical Christianity, whose religion is just the same Monday that it is Sunday; quick to see and as quick to act; tender and yet just, and full to the overflowing of that divinest of all gifts, pity. He works no miracles; he accomplishes as simply what any warm-hearted, energetic Christian can accomplish under like conditions. The other characters are so vividly drawn, and

the story, simply as a story, is one of the author's brightest and best.

TRIBUTES TO THE MEMORY OF MARTIN LUTHER. Compiled and edited by P. C. Croll, A. M. Philadelphia: G. W. Frederick. 1884. Pp. 317. Price, \$1.25.

This neat, substantial volume, which reflects great credit upon the publisher, is made up of a collection of tributes paid to the genius and work of the Great Saxon Reformer of the XVI Century. The late Jubilee Year was one during which Martin Luther was brought prominently to the front, and the many complimentary things said of him by men of eminence in these and other days are now put in a permanent form and carefully indexed. The world has had but few heroes who could command such testimony.

WIT, WISDOM AND PHILOSOPHY OF JEAN PAUL RICHTER. Edited by Giles P. Hawley. Published in Funk & Wagnalls' (10 and 12 Dey St., N. Y.) Standard Library. Paper, 25 cts.

This volume is a cabinet book containing over 250 of the choicest gems of literature has ever furnished the world. Richter has long since taken his seat among the immortal writers of the world, and his scattered quotations met here and there, American readers are comparatively little acquainted with his pungent and profound writings. It has been well said of him, "no writer has made such brilliant remarks and no ten have made so many." Nor is his wit of a sort that can do nothing but destroy. Some of the ablest thinkers of the century have been eager to confess their debt to him for inspiring and rich suggestions, and for his analysis. This volume of selections has been made with excellent taste and discrimination, and displays to advantage the range of Richter's thought and imagination. It will be prized by all who love the companionship of genius.

The July Century contains a remarkable contribution to United States history in "The Ku Klux Klan: Its Origin, Growth and Disbandment," by the Rev. D. L. Wilson, of Pulaski, Tennessee, who vouches for his facts, most of which are new to the public, and will prove a revelation to those who consider themselves well informed on all the subjects of the great contest in the South. This paper also furnishes the text for the leading editorial, in "Topics of the Time."

The Frontispiece is an engraving from a full-length photograph of John Bright, accompanying a careful and discriminating estimate, by T. H. S. Escott, editor of "The Fortnightly Review." Mr. Escott includes in his article several amusing and characteristic anecdotes of the great English radical. "The Sonnet of Hawthorne," by Mrs. E. B. Benson, is a descriptive in a chatty way, with pertinent quotations, by Julian Hawthorne, and they are charmingly illustrated by Harry Penn, among the pictures being several of "The Wayside," and "The Old Manse." Mr. Penn, as well as Francis Lathrop and others, also contributes to the illustrations of Mrs. Schuyler van Rensselaer's second paper in her series of "Recent Architecture in America," which this month includes, among other structures, the Metropolitan Opera House and the Casino at Newport. "A Greek Play at Cambridge," which is an interesting account of the production of the "Aias" of Sophocles at this English University, written by D. G. Prothero, contains several strong and graceful drawings of characters and scenes by Kenyon Cox. The "Gleanings of the May," by G. W. Benjamin, is completed in "Gleanings from Cape Breton," for which Burns makes the drawings.

In fiction this number is particularly strong. Frank R. Stockton has one of his inimitable stories, "The Reversible Landscape," on art of a "kind that cannot be too high," and Miss Julia D. Whiting writes a pathetic New England love-story; besides instalments of G. W. Cable's "Dr. Scurry," which we read with interest in the coming autumn, and the conclusion of "Lady Eberlin," by Henry James, in which there is an expository.

Ex-President Theodore D. Woolsey has a suggestive essay on "Academical Degrees; Especially Honorary Degrees in the United States," which will be read with interest in the light of the announcements of the numerous titles which colleges of all ranks confer at this season. Eugene V. Snelley has a brief but comprehensive and popular account of the workings of the United States Patent Office.

In "Topics of the Time" are editorials on "The Advertising Power of a Good Name," "Dishonesty in Commerce and Politics," "Open Letters" containing brief popular essays, and sketches of "Recent American Poetry," "The Minister and the Music," by Rev. Dr. Charles S. Robinson; "The Study of Acting in Paris," by Juliet M. Everts; "Shall We Have an American Conservatory?" by F. H. Sargent, of the Madison Square Theatre, etc. There are poems by the late Irwin Russell, John Vance Cheney, Charles de Kay, Will Wallace Harney, and others. In "Art and Literature," besides the review of "The Russian Province," two papers, by Sarah M. S. Percia; "The Romance of the Elm," by Lizzie W. Chapman; "The Song," from the German of Schiller, by Franklin B. Gowen; "Healthy Homes," VI.—Miscellaneous, Health Hints, by Felix L. Oswald; "Our Monthly Gospel," Gladstone in Private Life, A Spirit-Friendship, Mercenary; "Literature," by J. B. Litchford, C. B. Patishers, 715 and 717 Market Street, Philadelphia.

HARPER'S MAGAZINE for July, in its literature and its illustrations, is a mirror of the summer world. In its opening article we are transported to the Valley of the Nile. Dr. Trautvetter's description of the Nile Festival—the burden of his paper—is as picturesque as are the effective illustrations contributed by Sir Frederick Leighton, the President of the Royal Academy.—Dr. Moritz Busch takes us to Prince Bismarck's favorite haunts—his Pomeranian home, his country seat in the heart of Schlesienwald, and his beautiful park in the heart of the Harz. His paper is illustrated with a fine full-page portrait from the only photograph ever taken of Bismarck with his beard full-grown.—From the forests of Germany, William Black, in his "Judith Shakespeare," takes us to the summer fields of the Aron, where Judith meets her lover—a fine artistic motif for Mr. Abbey's charming picture illustrating this part of the novel.—Philip Bourke Marston's delightful poem, "The Rees and the Nightingale," is a pleasant interlude between Stratford and Harrow, whose Cricket-match at Lord's brings the London season to a close. The illustrations for Mr. Hatton's "Harrow-on-the-Hill" are very picturesque.—Then Mr. Roe's novel, "Nature's Serial Story," brings us home again to the banks of the Hudson, and still it is the summer land, and we are in the midst of pastoral scenes, the most beautiful in nature.—Mr. Dimmock's picture, "Watching the Swamp," and Mr. Gibbons' picture of "The Last Load," also a full-page illustration—with much of the charm that delights us in Rousseau's landscape—reach to about the high-

est level yet attained in American drawing or engraving.—The "Summer Resorts of the St. Lawrence" are beautifully described by Annie Howell Frechette, and are beautifully illustrated by Henry Sandham.—Alice Comyns Carr contributes an exceedingly interesting paper on the "Professional Beauties of the Last Century," and the illustrations are from the paintings of that period—the admirers as well as the limners of the beautiful women here portrayed.—The story of "The Silent Schools of Kendall Green," as told by Sarah M. Brady, is very interesting, and is beautifully illustrated.—The "Approaches to New York" is another finely illustrated article.—With the chapter on "Old Hickory,"—illustrated by full-page portraits of Andrew Jackson and Daniel Webster—Colonel Higginson concludes his interesting American History Series.—G. Pomeroy Keesee contributes a timely article on "Peef—from the Range to the Shambles."—There are good short stories by Frank R. Stockton, and Miss Mary E. Wilkins, and a most satisfactory result. Some suggestions for the improvement of the existing jury system, presented by Judge Robert C. Pitman in the NORTH AMERICAN REVIEW for July, under the title of "Juries and Jurymen," should, in view of recent notorious miscarriages of justice, receive the serious consideration of every thoughtful citizen. "American Economics," by Prof. Van Buren Denison, is a most forcible exposition of the grounds upon which the protection theory of national economy is based. Judge Noah Davis writes of "Marriage and Divorce;" Dr. P. Bender, whose subject is "The Annexation of Canada," sets forth the advantages likely to accrue to the United States from the absorption of the Canadian provinces; Prof. D. McG. Means, in an argument against "Government Telegraphy," subjects the management of the Post Office to a most searching criticism; Chas. T. Congdon writes of "Private Vengeance;" and, finally, there is a symposium on the "Future of the Negro," by Senator Z. B. Vance, Frederick Douglass, Joel Chandler Harris, Senator John T. Morgan, Prof. Richard T. Greener, Gen. S. C. Armstrong, Oliver Johnson, and others.

CHRISTIAN THOUGHT. Edited by Charles F. Deems. Contents for June: "Natural Christianity," by Henry Darling, D. D., LL.D., President of Hamilton College; "Some Questions Concerning Heredity, Environment and Religion," by Rev. Amos H. Brachford, Montclair, N. J. New York: E. B. Treat, Publisher, 757 Broadway. \$1.50 a year; 15 cents a number.

LITTLE'S LIVING AGE. June 25, 1884. Contents: James Hope Scott, Quaker Review; A. Mysterion Dwelling; and Henry Greville's Diary; Temple Bar; Fashionable Philosophy; Blackwood's Magazine; Moonlight and Floods; Belgravia; A. Minnie Vambyre, and Earthquakes in England; All the Year Round; Dr. Goodford, Academy; Wild Flowers of Irish Speech; Spectator; Five Letters of Pope, Athenaeum; The Abandonment of Wind-Power, Chambers' Journal; The Coins of Venice, Antiquary; and poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with the LIVING AGE for a year, both postpaid. Little & Co., Boston, are the publishers.

Married.

On the 12th, by the Rev. J. O. Miller, Mr. T. Frank Dice to Miss Eleanor A. Spangenberg, both of York, Pa.

At Ringwood Reformed parsonage, June 15th, 1884, by Rev. W. B. Sandoe, Mr. Charles Lehr, of Beaver township, Columbia county, Pa., to Miss Amelia Rhode, of the same place.

On June 5th, 1884, in St. Paul's Reformed Church, Emporia, Kansas, by Rev. D. B. Shuey, assisted by Rev. G. W. Reinegar, Rev. Allen R. Holshouser to Miss Ellen M. Knauss, both of Lyons, Rice county, Kansas.

Obituaries.

DIED.—June 14, 1884, in Bell township, Westmoreland county, Pa., Mr. Michael Bash, aged 76 years and 5 months.

The subject of this notice was a humble and childlike follower of the meek and lowly Jesus in our life about 55 years ago, as near as we can tell, he consecrated himself to the service of God in the solemn rite of confirmation, and up to the time of his death he was a faithful and consistent member of the St. James Reformed congregation. As long as his physical nature permitted he was regular in his attendance upon the means of divine grace, and was interested in the work and welfare of the Church. During the last year and a half of his earthly pilgrimage, though he was not permitted to worship God in His house, yet it was his heart's desire to hold communion with His Saviour, and it was our privilege on several occasions to minister to him at his home, and to break unto him the Bread of Life, in company with another aged father of the Church, with whom he had been associated from his boyhood days. In this dispensation of God, the reunion which had existed for well nigh a century in this world is broken. But it will only be for a season. Such friendships are renewed in that better land.

One of the greatest sources of comfort to the bereaved widow, the children and grandchildren, most of whom followed the remains of the departed to their last resting-place, is to be found in the fact that he lived in the faith of the Gospel, and that he died in the hope of a blessed resurrection.

May He who is the consolation of the sorrowful and the support of the weak, sanctify this bereavement to the good of those who are exercised thereby, and may He lead them all finally into that haven of rest prepared for them that love Him.

DIED.—At Pleasantville, Bedford county, Pa., June 14, 1884, Rachel, daughter of George and Susannah Kneiseley, aged 23 years, 8 months and 16 days.

DIED.—Near Littlestown, June 10, 1884. Mrs. Margaret C. Staley, aged 23 years, 3 months and 2 days.

DIED.—On the 31st of May, 1884, near Timberville, Rockingham county, Va., Mrs. Anna Will, widow of George Will, aged 71 years, 5 months and 16 days. Peace to her ashes.

C. W. S.

Religious Intelligence.

At Home.

In the United States Protestantism has over 100,000 churches, 70,000 ministers, and more than 10,000,000 communicants. If we allow three children and adherents to each communicant, we have in round numbers 42,000,000 Protestants actual and potential, which, with 6,800,000 Roman Catholics, gives a total Christian population of 48,800,000 out of 50,000,000, leaving 1,167,999 Jews, Mormons, etc., and one infidel.

The Catholics are taking hold of the question of Indian education with vigor. About forty Indian boys have been admitted to Fehaville School, near Chicago, and the mother superior of the House of the Good Shepherd, in Chicago has arranged to take about twenty-five Indian girls. They are to be selected from White Earth Indian Reservation in Minnesota, and from the Bayfield Reservation in Wisconsin. The girls' support will be paid for by the Government at the rate of \$167 each per year for three years. They are to receive an English education, besides being instructed in cooking, sewing, and other domestic arts.

The statistics of the United Presbyterian Church for the year ending April 30, 1884, are: Synods, 9; Presbyteries, 60; theological students, 51; licentiates, 45; ministers, 732; licensees, 23; ordinations, 15; installations, 36; pastoral dismissions, 63; ministers received, 3; ministers dismissed, 6; elders, 3,335; churches, 358; churches organized, 25; churches dissolved, 8; added on examination, 5,024; added on certificate, 4,870; communicants, 87,637; adults baptized, 1,110; infants baptized, 3,764; S. S. scholars, 78,971. Contributions—Ministers' salaries, \$474,848; congregational expenses, \$353,986; church boards, \$125,580; general purposes, \$44,230; Quarter Centennial, \$186,443; total, \$1,184,185.

The sixty-fourth annual session of the General Convention of the Church of the New Jerusalem in the United States met in this city recently. One hundred years ago, Saturday, June 5, 1784 James Glenn, a Scotchman and a follower of Swedenborg, first promulgated the doctrines of the new religion in this country in a series of lectures delivered in Bell's auction room on Third street, below Walnut. The new religion now has five churches in Canada, nine in Illinois, five in Maine, four in Maryland, Delaware, and the District of Columbia, twenty-one in Massachusetts, three in Michigan, two in Minnesota, four in Wisconsin, eleven in Ohio, eight in Pennsylvania, two in California, two in New Orleans, and six scattering. Combined these churches have a membership of about 7,000.

Abroad.

The new Mayor of Shanghai, China, is a native Christian.

There are twenty-eight blind clergymen in the Church of England.

Four curates of the church of England have resigned their offices and joined the Salvation Army as cadets.

Both Houses of the Swedish Parliament have passed a bill closing public houses on Sunday throughout Sweden.

The United Christian Services Committee of Dublin are endeavoring to secure the holding, throughout Ireland, of another series of meetings by Messrs. Moody and Sankey.

Dr. Beard, of the American Chapel in Paris, in illustrating the teaching of Romanism in France, says that only one man in twenty-five and one woman in twenty-four now attend its communion.

In one week the Scotch Free Church lost two of its conspicuous ministers—the venerable Dr. Wm. Paul, of Banochory-Davenish, the second oldest minister in the Church of Scotland, who died in his 80th year and the 58th of his ministry; and Dr. John Kennedy, of Dingwall, who died at Bridge of Allan, in his 85th year and the 40th of his ministry.

Another movement is made to unite the different Evangelical churches in Italy. The Free Church has addressed to the Waldensian Church a letter, in which are the three following questions: (a) Is the union between the two churches desired? (b) Can it be realized? (c) On what conditions? A convention of the churches is to be held in Florence to consider the important subject.

There are three churches in Naples where the Gospel is preached in English, viz: the Church of England Chapel, the Presbyterian Chapel, and the Wesleyan Chapel. All three are fine edifices, and are situated in the part of the city where foreigners "most do congregate." The services of the Church of England and of the Presbyterians have the largest attendance of English speaking hearers, while the Wesleyans have a larger audience of Italian Protestants at their second service than at the one where the preaching is in English.

A meeting was held at Exeter Hall, London, recently, under the auspices of the Salvation Army, which was called "a saved drunkards' demonstration." A number of men and women were on the platform who recounted their former excesses and their reformation by the agency of the Salvation Army. It was stated these individuals represented 5,000 years of drunkenness and an expenditure of about \$50,000. General Booth asked for a relief fund of 10,000, and announced three subscriptions of £1,000 each. The sum was raised to £9,900 in the hall.

The annual meetings of the Friends in England and Ireland have just been concluded. In Ireland arrangements have been made for encouraging and aiding home mission work. At the English meeting Mr. Rufus King, of Baltimore, obtained the sanction of the Society for religious work in the South of France, Mount Lebanon, Australia, Tasmania, and New Zealand. Mr. Isaac Sharpe returned his certificate after a seven years' mission, and gave encouraging accounts of his work in Africa, Australia, and the adjoining islands, Madagascar, the United States, Canada, Indian Territory, and Mexico. Mr. Sharpe's certificate was renewed for work in Norway.

During the session of the Canadian Presbyterian General Assembly at Toronto, June 14th, a Committee was appointed to co-operate with Committees of other branches of the Christian Church with a view of imparting religious instruction in the public schools. An overture on party politics and the duty of fostering a more judicial, patriotic, and charitable feeling regarding all matters affecting the policy and government of the country. Addresses to the Queen and Governor-General were adopted. A resolution praying Parliament to make seduction under promise of marriage and upon marriages criminal offenses was adopted. A memorial to the Government was adopted praying for legislation against Sabbath desecration by railway companies and the transmission of mails.

The Livingstone mission, named in honor of the great explorer, in doing good work among the people of the benighted region in which it is situated. The Rev. Dr. Laws, who has spent nine years on the shores of Lake Nyassa and who has been visiting Edinburgh, gives a very interesting

account of the mission and of his experiences in Central Africa. It appears from his account that the plan upon which the mission is conducted is threefold—evangelical, medical, and industrial. The medical missionaries, he shows, have an immense advantage over the purely evangelistic teachers. The "medicine man" is like the key. He opens the door. Progress would be slow but for him. According to Dr. Laws' account, a practical and avowed knowledge of medicine is absolutely necessary to successful mission work among the African tribes. The ignorance of the people is such that direct teaching in the first instance is useless. But the medical man commands their respect. They listen to him, and they readily yield to his authority. Lake Nyassa, the Doctor says, covers an area as large as Scotland. He has therefore a large parish.

The Government Chemist Analyzes two of the Leading Baking Powders, and what he finds them made of

The best baking powder is made from pure Cream of Tartar, Bicarbonate of Soda, and a small quantity of flour or starch. Frequently other ingredients are used, and serve a purpose in reducing the cost and increasing the profits of the manufacturer.

We give the Government Chemist's analyses of two of the leading baking powders:

I have examined samples of "Cleveland's Superior Baking Powder," manufactured at Albany, N. Y., and "Royal Baking Powder," both purchased by myself in this city, and I find they contain:

"Cleveland's Baking Powder," Cream of Tartar, Bicarbonate of Soda, Flour. Available carbonic acid gas 12.61 per cent, equivalent to 118.2 cubic inches of gas per oz. of Powder.

"Royal Baking Powder," Cream of Tartar, Bicarbonate of Soda, Carbonate of Ammonia, Tartaric Acid, Starch. Available carbonic acid gas 12.40 per cent, equivalent to 116.2 cubic inches of gas per oz. of Powder.

Ammonia gas 0.43 per cent, equivalent to 10.4 cubic inches per oz. of Powder.

Note—The Tartaric Acid was doubtless introduced as free acid, but subsequently combined with ammonia, and exists in the Powder as a Tartrate of Ammonia.

E. G. LOVE, Ph. D.

NEW YORK, Jan'y 17th, 1881. The above analyses indicate a preference for "Cleveland's Superior Baking Powder," and our opinion is that it is the better preparation.—Hall's Journal of Health.

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First Church.—Southwest corner of Tenth and Wallace Streets. Pastor, Rev. D. Van Horne, D. D., 1140 M. Vernon St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 9 A. M. Lecture, Wednesday, 8 P. M.

Christ Church. Green below Sixteenth St. Pastor, Rev. James Crawford, 1166 Mount Vernon St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

Trinity Church. Seventh near Oxford St. Pastor, Rev. D. E. Klopp, D. D., 1541 North Seventh St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Prayer-meeting, Wednesday, 8 P. M.

Heidelberg Church. Nineteenth and Oxford Sts. Pastor, Rev. James I. Good, 1515 N. Nineteenth St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

Reformed Church of the Strangers.—Haverford Avenue near Fortieth St. Pastor, Rev. G. H. Johnston, 33 Saunders Ave. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 9 A. M. Lecture, Wednesday, 8 P. M.

Grace Mission. Tenth below Dauphin St. Pastor, Rev. A. B. Stoner, 2422 Reese Street Services, 10.30 A. M. and 7.30 P. M. Sunday school, 2.15 P. M. Lecture, Wednesday, 8 P. M.

GERMAN CHURCHES.

Salem. Fairmount Avenue below Fourth St. Pastor, Rev. F. W. Barleman, 341 Fairmount Avenue. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 8 P. M.

Zion's. Sixth Street above Girard Avenue. Pastor, Rev. N. Gehr, D. D., 1230 N. Sixth St. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 7.45 P. M.

Ephraim. Corner Norris and Blair Sts. Pastor, Rev. J. G. Neuber, 1532 E. Montgomery Avenue. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M.

Emanuel's. Thirty-eighth and Baring Sts. Rev. J. Küelling, D. D., pastor, 213 N. 38th St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. Paul's. S. E. Corner Seventeenth and Fitzwater Sts. Pastor, Rev. A. E. Dahlman, 729 S. 17th St. Services, 10.30 and 7.30 P. M. Sunday school, 2 P. M. Catechetical Lectures, Monday and Thursday, 7.30 P. M. Teacher's Meeting, Friday 8 P. M.

St. Mark's. Fifth above Huntingdon Street. Pastor, Rev. G. A. Scheer, 2250 N. Fifth Street. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

Emanuel's. Bridgeburg. Pastor, Rev. W. J. Forster, Bridgeburg, Pa. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. Luke's. Twenty-sixth and Girard Ave. Pastor, Rev. W. Walenta, 1216 Taney St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

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Stations.	N. O. Exp.	Acc'n Train	Mail Train	Phd. Exp.	Carl. Exp.	H'g. Exp.
UP TRAINS.						
Leave Baltimore	11 20	11 30	7 40	11 00		4 40
" Philadelphia						5 40
" Harrisburg						6 55
" Mechanicsburg						7 00
" Carlisle						7 58
" Newville						8 08
" Shippensburg						8 45
Ar. Chambersburg						10 58
Ar. Chambersburg						11 02
Ar. Greencastle						11 30
Ar. Hagerstown						1 00
Ar. Hagerstown						1 05
Ar. Martinsburg						1 45

* On Saturdays this train will leave Harrisburg at 5 30 P. M. † Monday Morning Accommodation.

Stations. H'g. Exp. Sat. Acc'n Train. Mail Train. Day Exp. N. Y. Exp.

DOWN TRAINS.

Lv. Martinsburg				8 00	7 00	3 00
Ar. Hagerstown				8 50	7 50	3 45
Lv. Hagerstown				9 00	1 35	3 55
" Greencastle				9 26	1 58	4 23
Ar. Chambersburg				9 50	2 17	4 50
Lv. Chambersburg				9 50	2 17	4 50
" Shippensburg				10 19	2 46	5 21
" Newville				10 42	3 00	5 46
" Carlisle				10 58	3 16	5 50
" Mechanicsburg				11 07	3 42	6 15
Ar. Harrisburg				11 30	4 00	6 38
Ar. Philadelphia				12 20	5 15	7 25
" Baltimore				1 20	6 20	8 30

G. V. R. R.—SOUTH PIENN BRANCH. Mixed Train. Mail Train. Day Train. Mixed Train.

A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
9 50	4 15	Lv. Chambersburg	ART	8 45	3 55		
10 03	4 30	" " " " " "	"	8 50	3 50		
11 20	5 15	" " " " " "	"	9 00	4 00		
12 00	5 37	" " " " " "	"	9 20	4 20		
12 15	5 45	Ar. Richmond	"	9 30	4 30		

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